

THEOSOPHY:

KOSHER ***PSYOP***



„THEOSOPHY: KOSHER PSYOP“

INDEX

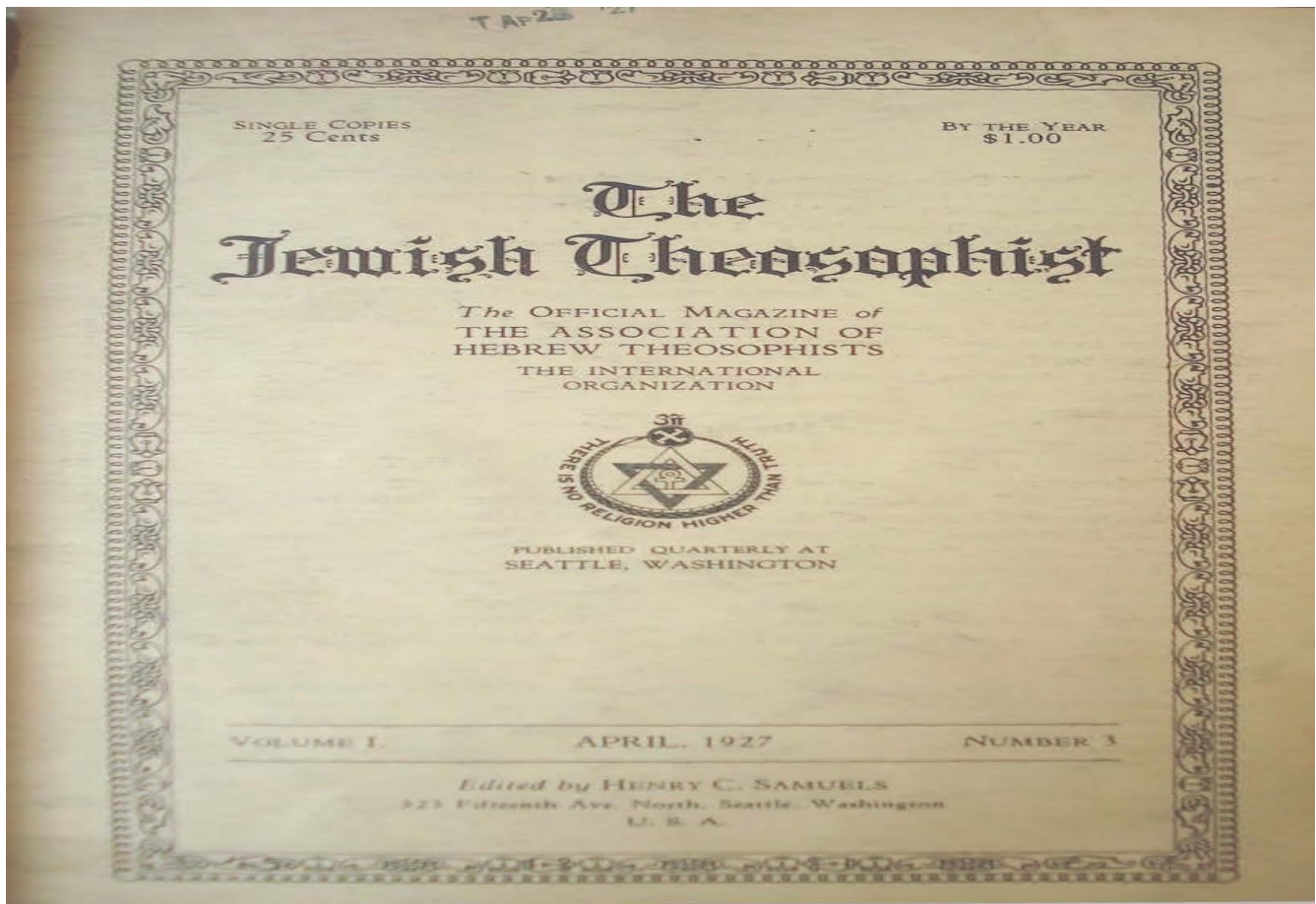
The following reference works refute the claims of thoesophy and its mythos proving it to be of jewish origin and a psyop on the gentile elite to achieve the jews' agenda of global government with themselves as unchecked masters:

"The Mask and Face of Contemporary Spiritualism"
Julius Evola

<https://archive.org/details/julius-evola-the-mask-and-face-of-contemporary-spiritualism-arktos-media-ltd.-2018>

"Theosophy: History of a Pseudo-Religion", Rene
Guenon

<https://archive.org/details/1921-theosophy-history-of-apseudo-religion>



Proof positive (above)

Theosophy: an invention of the jewish cabal, financed by the Rothschild banking family et.al.

Read further to understand that this 'pseudo-religion' is designed as a program of genocide against Whites for the ostensive purpose of facilitating 'evolution' of 'humanity' into a mongrel product called the 6th sub-race of the 5th root race (the 'aryan' falsely so-called). The real Aryan race is the pure race derived from Hyperborean and the White race is its closest descendant (properly called 'Aryan').

The below text entails nothing but primary source material from the major theosophists:

Helena Petrovna Blavatsky; Annie Besant (jewish); Alice Bailey; Max Heindel (jewish) ; Samael Aun Weor (jewish) and others

Expose this mind control psyop for what it is: a mask of White Genocide by the jewish cabal

MAX HEINDEL

"From the mixture of the different nations now taking place in the United States will come the 'Seed' for the last Race, in the beginning of the 6th Epoch."

"Two more Races will be evolved in our present Epoch, one of them being the Slav." [more extensive discussion about the Slav pg. 34]

"From the Slavs will descend a people which will form the last of the 7 Races of the Aryan Epoch, and from the people of the United States will descend the last of all the Races in that scheme of evolution, which will run its course in the beginning of the 6th Epoch. (pg. 35)

"The 16 races are called the '16 paths to destruction' because there is always, in each Race, a danger that the soul may become too much attached to the Race; that it may become so enmeshed in Race characteristics it cannot rise above the Race idea, and will therefore fail to advance; that it may, so to speak, crystallize into that Race and consequently be confined to the Race borders when they start to degenerate, as happened to the Jews." (pg. 35)

"The sixteen Races are born and die in such a relatively short time there is a grave danger that the one who gets too much attached to conditions may be left behind." (pg. 35)

"Christ is the great unifying Leader of the Sixth Epoch, and He enunciated this law when He uttered those little-understood words: 'If any man came to me, and hate not his father' not that we are to leave, nor underestimate family ties, but that we are to rise above them - Father and mother are 'borders'; all relatives are part of the Race - which belongs to form. The soul must recognize that they are not Borders, nor Races, but Ego striving for perfection. If a man forgets this and identifies himself with his Race - clinging to it with fanatical patriotism - he is likely to become enmeshed in and sink with it when his copeers have passed to greater heights on the Path of Attainment." (pg. 35-36)

MAX HEINDEL

pg. 22 "we have never inhabited the planet Mars, nor are we to leave the earth at some future time [contra Blavatsky]"

pg. 22 "Lemurians ... only a minor portion of those who lived in the latter part of that Epoch, and who became the seed for the Seven Atlantean Races. The greater part of the Lemurians were animal-like and the forms inhabited by them have degenerated into the savages and anthropoids of the present day."

pg. 23 "At some future time the white race too, when they become inhabited by the Egos who are now embedded in red, black, yellow or brown skins, will have degenerated so far that they also will disappear, to give place to other and better vehicles."

"Science speaks only of evolution. It fails to consider the lines of degeneration which are slowly but surely destroying such bodies as have crystallized beyond possibility of improvement."

pg. 24 "... hair was round in section ... straight, glossy, black ... That of the Aryan, though it may differ in colour, is always oval in section. The ears of the Atlantean sat much further back upon the head than do those of the Aryan" (Mongoloids = 7th subrace of Atlantean Race)

pg. 28 "The Original Semites were the 5th and most important of the Seven Atlantean Races, because in them we find the first germ of the corrective quality of thought. Therefore the Original Semite Race became the 'seed race' for the seven races of the present Aryan Epoch"

"In the Aryan Epoch Thought and Reason were to be evolved by the work of the Ego in the mind to conduct Desire into channels leading to the attainment of spiritual perfection, which is the Goal of Evolution. This faculty of Thought and of forming ideas was gained by man at the expense of ~~the~~ loss of control over the vital forces - power over nature."

"Under the guidance of a great Entity, The Original Semite Race was led eastward from the continent of Atlantis, over Europe, to the great waste in Central Asia which is known as the Gobi Desert. There it prepared them to be the seed of the seven Races of the Aryan Epoch, imbuing them potentially with the qualities to be evolved by their descendants" (p. 30)

"The Akkadians were the 6th and the Mongolians the 7th of the Atlantean Races. ... Those races fell behind and are degenerating, with the remainder of the Atlantean Races" (p. 33)

"As the heavy fogs of Atlantis condensed more and more ... Great numbers were driven from the doomed continent by the floods. ... The Mongolian races are descendants of those Atlantean refugees. The Negroes and the savage races with curly hair, are the last remnants of the Lemurians." (p. 33)

"Central Asia was the cradle of the Aryan Races, who descended from the Original Semites." (p. 33)

"The most advanced among humanity at the beginning of the Aryan Epoch were given the higher initiations, that they might take the place of the messengers of God, i.e. the Lords of Vener [Annunaki?]. (p. 33)

"At the end of our present Epoch the highest initiate will appear publicly, when a sufficient number of ordinary humanity desire, and will voluntarily subject themselves to such a leader. They will thus form the nucleus for the last Race, which will appear at the beginning of the 6th Epoch." (p. 33)

"The names of the Races which have spread over the Earth during the 5th Epoch, up to the present time, are as follows: 1) The Aryan, which went South to India; 2) The Babylonian-Assyrian-Chaldean; 3) The Persian-Greco-Latin; 4) The Celtic; 5) The Teutonic-Anglo-Saxon

People migrate in various sub-races in different orders together expenses

R
O
O
T
- most of 'mankind' belongs to the 7th subrace of the 4th root race
"degraded semblances of humanity are the direct lineal descendants
of highly civilized nations [now extinct]" (Source ??)

- "So the 5th [root race] will fade out into white-brown (The white
race becoming gradually darker"

- "The majority of the human race now on earth belong to the 5th
race, though there are some stragglers from the fourth race dwelling on
earth" (WWA, Rerikuan)

174 - "Individuals may outstrip their companions ... a man born as an
ordinary 4th race man may ... convert himself ... into ... a 5th race man
... become ... an advanced 5th rander"

R
A
C
E
Secret Doctrine II

5th root race : p. 316^{ff.} (nothing) ; pg. 780 "Redskins, Eskimos ... are
all dying out ... their extinction is thus a
Karmic necessity"

★ - before the 6th root race dawns : "The will remain nothing but three great human
types - The white, the yellow & The African negro" with new crossings "
(Atlanto-European descendants)

↓
evolution?

p. 249 "The Aryan Races, for instance, now varying from dark brown, almost black,
red-brown-yellow, down to the whitest creamy color, are yet ^{all of} one and the
same stock - the 5th root race -

p. 160 ; 225 ; 650

"Rosicrucian Cosmo-conception" ch. 12. pg. 33-35

- "negro & savages races with curly hair" = remnants of Lemurians
- mongolians = Atlantean descendants (7th subrace of Atlanteans)

6th subrace of 5th root race = mixture of Aryans

1st - Aryans in India 3rd - Persian/Greco-Latin

2nd - Babylonian; Assyrian; Chaldean 4th - Celtic 5th - Teutonic Anglo-Saxon

"They have no part in the advancing Aryan race" p. 3 (Gauss)

"The Original Semites, the 'seed-race' for the seven races of the Aryan Epoch" (p. 6)

"The sons of God married the daughters of men - the lower grades of their Atlantean compatriots."

MAX HEINDEL

Mixing blood : "haemolysis results from the inoculation of the blood of one individual into the veins of another of a different species, causing the death of the lower of the two."

C.N.B. no Nigger → white blood transfusions

↓ (p. 27) "the faithful ones were seduced in Central Asia and there became the forebears of the Aryan races"

caveat : "esoteric Christianity which will be the universal religion of Sixth Epoch, superseding the race-religions of Hinduism, Buddhism, etc. as Universal Brotherhood with super-race races and nations"

C.N.B. upper & lower case letters, eg. 'race'

pg. 30 "Then came a time, called the Atlantean Epoch, when humanity was red, yellow, except on race which was white."

These people were the Original Semites, the first of the Atlantean Races. These Atlanteans we called Nibelungen, or CHILDREN OF THE MIST.

pg. 36 "Historically the Israelites were a people... who were taken by their leaders from doomed Atlantis, ... into the central part of Asia. This company of men & women had been selected as a nucleus for a chosen race, and they have since become known as the Aryan Race."

Root-Race

Root-Race is a Theosophical concept that refers to successive evolutionary stages through which humanity goes in its pilgrimage on our physical plane. Seven of such root-races take place before completing the evolutionary cycle on this globe, the Earth.

NOTE: The term Root-Race does not refer to ethnicities or to racial concepts of the modern world.

Contents

1 General description

1.1 Seven Root-Races

1.2 Seven Sub-races

2 Early civilizations

3 Root-Races

3.1 First Root-Race

3.2 Second Root-Race

3.3 Third Root-Race

3.4 Fourth Root-Race

3.5 Fifth Root-Race

3.6 Sixth Root-Race

3.7 Seventh Root-Race

4 Continents

5 Modes of reproduction

6 Development of language

7 Online resources

7.1 Articles and pamphlets

7.2 Books

8 Notes

General description

In the Theosophical view there are seven Root-Races or evolutionary cycles through which humanity evolves. Mme. Blavatsky wrote:

Every life-cycle on Globe D (our Earth) is composed of seven root-races. They commence with the Ethereal and end with the spiritual on the double line of physical and moral evolution—from the beginning of the terrestrial round to its close. (One is a “planetary round” from Globe A to Globe G, the seventh; the other, the “globe round”, or the terrestrial).^[1]

Root-Races tree.gif

There are seven ROUNDS in every manvantara; this one is the Fourth, and we are in the Fifth Root-Race, at present.

Each Root-Race has seven sub-races.

Each sub-race has, in its turn, seven ramifications, which may be called Branch or “Family” races.

The little tribes, shoots, and offshoots of the last-named are countless and depend on Karmaic action.

Examine the “genealogical tree” hereto appended, and you will understand. The illustration is purely diagrammatic, and is only intended to assist the reader in obtaining a slight grasp of the subject

The main stem of a tree may be compared to the root-race (A).

Its larger limbs to the various sub-races; seven in number (B1, B2).

On each of these limbs are seven branches, or family-races (C).

After this the cactus-plant is a better illustration, for its fleshy "leaves" are covered with sharp spines, each of which may be compared to a nation or tribe of human beings.[2]

Seven Root-Races

The Root-Races go through a process of cyclic evolution going from subtlety to materiality and back to subtlety:

These Races evolve from ethereality to materiality, and from the latter back again into relative physical tenuity of texture, so every living (so-called) organic species of animals with vegetation included, changes with every new Root-Race.[3]

Let us remember that the First Race is shown in Occult sciences as spiritual within and ethereal without; the second, psycho-spiritual mentally, and ethero-physical bodily; the third, still bereft of intellect in its beginning, is astro-physical in its body, and lives an inner life, in which the psycho-spiritual element is in no way interfered with as yet by the hardly nascent physiological senses.[4]

These cycles take place throughout the seven Rounds, and they vary in length:

The seven Rounds decrease and increase in their respective durations, as well as the seven races in each. Thus the 4th Rounds as well as every 4th race are the shortest, while the 1st and 7th Rounds as the 1st and 7th root races are the longest.[5]

It is important to keep in mind that the term Root-Races does not refer to ethnicities. They are different evolutionary stages humanity as a whole goes through successively. Besides, the same

Same
Souls

individuals that compose the current humanity have been reborn in all the previous Root-Races. In H. P. Blavatsky's words: "The mankind of the First Root-Race is the mankind of the second, third, fourth, fifth, etc."[6]

When coming closer to a modern concept of ethnicity, Blavatsky clearly rejected the idea of one race being intrinsically better than another. Differences between them exist, but they are only due to external conditions (culture, environment, geographical isolation, etc.) Arguing against the European concept of the time that their races were intrinsically better than the Africans, Blavatsky explained:

The Africans have never left their continent for several hundred thousands of years. If tomorrow the continent of Europe were to disappear and other lands to re-emerge instead; and if the African tribes were to separate and scatter on the face of the earth, it is they who, in about a hundred thousand years hence, would form the bulk of the civilized nations. And it is the descendants of those of our highly cultured nations, who might have survived on some one island, without any means of crossing the new seas, that would fall back into a state of relative savagery. Thus the reason given for dividing humanity into superior and inferior races falls to the ground and becomes a fallacy.[7]

Blavatsky also maintained the common origin of all races of humanity, even though they differ from each other:

Same
begin

The unity of the human species was accepted by the illustrious Professor of Cambridge (U.S.A.) [Professor Agassiz] in the same way as the Occultists do—namely, in the sense of their essential and original homogeneity and their origin from one and the same source:—e.g., Negroes, Aryans, Mongols, etc., have all originated in the same way and from the same ancestors. The latter were all of one essence, yet differentiated, because belonging to seven planes which differed in degree though not in kind. That original physical difference was but little more accentuated by that of geographical and climatic conditions, later on.[8]

Each Root-Race succeed each other, although there is a period of overlapping between the old forms dying out and the new forms beginning to be more and more dominant:

To show how the continents, races, nations and cycles overlap each other, one has but to think of Lemuria, the last of whose lands perished about 700,000 years before the beginning of the Tertiary period (see p. 65 of the same work), and the last of "Atlantis" only 11,000 years ago; thus both overlapping—one the Atlantean period, and the other the Aryan.[9]

The end of a Root-Race and the beginning of a new one is marked by important geological changes:

The periods of the great root races are divided from each other by great convulsions of Nature, and by great geological changes.[10]

Every root-race is separated by a catastrophe, a cataclysm—the basis and historical foundation of the fables woven later on into the religious fabric of every people, whether civilized or savage, under the names of "deluges," "showers of fire" and such like.[11]

At the close of every Root-Race there comes a cataclysm, in turn by fire or water. Immediately after the "Fall into generation" the dross of the third Root-Race—those who fell into sensuality by falling off from the teaching of the Divine Instructors—were destroyed, after which the Fourth Root-Race originated, at the end of which took place the last Deluge.[12]

There are also cataclysms half-way every cycle:

The approach of every new "obscurantism" is always signalled by cataclysms — of either fire or water. But, apart from this, every "Ring" or Root Race has to be cut in two, so to say, by either one or the other.[13]

According to Blavatsky, at the beginning of a new Root-Race a great adept (Manu) incarnates, chooses the best portion of humanity as the seed of the next Root-Race, and lets the old civilization be destroyed in the cataclysms.

In the Hindu scripture Vishnu Purana (4:24) we find a similar concept:

When . . . the close of the Kali age shall be nigh, a portion of that divine being who exists of his own spiritual nature in the character of Brahma, and who is the beginning and the end, and who comprehends all things, shall descend upon earth: he will be born in the family of Visṇuśāśa, an eminent Brahman of Sambhala village, as Kalki, endowed with the eight superhuman faculties. By his irresistible might he will destroy all the Mlecchas and thieves, and all whose minds are devoted to iniquity. He will then reestablish righteousness upon earth; and the minds of those who live at the end of the Kali age shall be awakened, and shall be as pellucid as crystal. The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings, and shall give birth to a race who shall follow the laws of the Kṛita age, or age of purity.

Seven Sub-races

Each root-race is divided into seven minor cycles called sub-races [14] which are again subdivided into seven branch or family races. These sub-divisions is related to the modern concept of races and ethnicities.

It must be remembered that the sub-races refer to cultural qualities and not to the level of evolution of the soul. When asked if one's incarnations are "in sub-race progression," Annie Besant answered, "They do not follow any regular law of succession." [15] People incarnate in the various sub-races in different orders to gather experiences.

Currently, humanity is undergoing the fifth Root-Race stage, and has developed five sub-races. However, the majority of human beings are incarnated in cultures that derive from previous Root-Races, and that had their apex of development far in the past. Mahatma K.H. wrote:

The majority of mankind belongs to the seventh sub-race of the fourth Root race, — the above mentioned Chinamen and their off-shoots and branchlets (Malayans, Mongolians, Tibetans, Javanese, etc., etc.) and remnants of other sub-races of the fourth — and the

seventh sub-race of the third race. All these, fallen, degraded semblances of humanity are the direct lineal descendants of highly civilized nations neither the names nor memory of which have survived except in such books as Popalvul and a few others unknown to Science.[16]

Early civilizations

In this view, there have been on Earth many civilizations of which we know nothing at the moment. Master K.H. wrote to A. P. Sinnett:

We affirm that a series of civilizations existed before, as well as after the Glacial Period, that they existed upon various points, of the globe, reached the apex of glory and — died.[17]

The Master was aware that all these teachings contradicted those of modern science. However, he stood by his knowledge:

You cannot think that we, who have such tremendous odds against the acceptance of our doctrine would deliberately go on inventing Races and sub-races (in the opinion of Mr. Hume) were not they a matter of undeniable fact.[18]

As to why we do not find remains of the previous civilizations, one of the reasons is that the Root-Races live on a different parts of the earth, many of which cyclically sink as a new piece of land rises to lodge the new Root-Race:

Our present continents have, like "Lemuria" and "Atlantis," been several times already submerged and had the time to reappear again, and bear their new groups of mankind and civilization; and that, at the first great geological upheaval, at the next cataclysm—in the series of periodical cataclysms that occur from the beginning to the end of every Round,—our already autopsized continents will go down, and the Lemurias and Atlantises come up again.[19]

Besides, as Master K.H. explains, "every object of the civilized portions of humanity that

inhabited those regions hav[e] been pulverized to dust by the great masses of travelling glaciers" leaving behind "only such rude implements as now found among those savage tribes" [20] This is what geologists usually find when they come upon some ancient remains in regions of the modern continents that where inhabited by past Root-Races.

Root-Races

First Root-Race

The First Root-Race was one of sexless ethereal beings devoid of understanding, language, or any cognitive activity. They were produced by the Barhishad Pitris, who emanated ethereal forms from themselves. They are called the "Chaya Race," chāyā being a Sanskrit word that means "image or shadow." These forms were overshadowed by human Monads. According to H. P. Blavatsky, this Race developed on seven separate regions of an island positioned where the north pole is now.

Read more: First Root-Race

Second Root-Race

Read more: Second Root-Race

Third Root-Race

Read more: Third Root-Race

Fourth Root-Race

Read more: Fourth Root-Race

Fifth Root-Race

Read more: Fifth Root-Race

Sixth Root-Race

There is a prophecy in certain Asiatic old books couched in the following terms, the sense of which we may make clearer by adding to it a few words in brackets.

"And as the fourth (race) was composed of Red-yellow which faded into Brown-white (bodies), so the fifth will fade out into white-brown (the white races becoming gradually darker). The sixth and seventh Manushya (men?) will be born adults; and will know of no old age, though their years will be many. As the Krita, Treta, Dvapara and Kali (ages) have been each decreasing in excellence (physical as well as moral) so the ascending—Dvapara, Treta and Krita will be increasing in every excellence. As the life of man lasted 400 (years in the first, or Krita Yuga), 300 (years in Treta), 200 (years in Dvapara) and 100 (in the present Kali age), so in the next (the 6th Race) (the natural age of man) will be (gradually increased) 200, then 300 and 400 (in the two last yugas)" [21]

6th
sub-race
+ type
white-brown

After Master K.H. stated that the British Islands, France and other lands of the fifth Root-Race where going to sink, until they reappear at the end of the sixth Root-Race:

When they reappear again, the last seventh Sub-race of the sixth Root race of present mankind will be flourishing on "Lemuria" and "Atlantis" both of which will have reappeared also (their reappearance following immediately the disappearance of the present isles and continents), and very few seas and great waters will be found then on our globe, waters as well as land appearing and disappearing and shifting periodically and each in turn.[22]

Seventh Root-Race

The last seventh Race will have its Buddha as every one of its predecessors had; but, its adepts will be far higher than any of the present race, for among them will abide the future Planetary, the Dhyan Chohan whose duty it will be to instruct or "refresh the memory" of the first race of the fifth Round men after this planet's future obscuration.[23]

By the middle of the Seventh Race, says an occult prophecy, the struggle of the two conflicting Powers (Buddhi and Kama-Manas) will have almost died out. Everything that is

irredeemably sinful and wicked, cruel and destructive, will have been eliminated, and that which is found to survive will be swept away from being, owing, so to speak, to a Karmic tidal-wave in the shape of scavenger-plagues, geological convulsions and other means of destruction. The fifth Round will bring forth a higher kind of Humanity; and, as intelligent Nature always proceeds gradually, the last Race of this Round must necessarily develop the needed materials thereof. [24]

The last seventh Race will have its Buddha as every one of its predecessors had; but, its adepts will be far higher than any of the present race, for among them will abide the future Planetary, the Dhyan Chohan whose duty it will be to instruct or "refresh the memory" of the first race of the fifth Round men after this planet's future obscuration.[25]

Continents

Each Root-Race has a new continent. These have a particular name in the Esoteric Philosophy, although Blavatsky did not publish them. She wrote:

Before we turn to the Anthropogenesis of the prehistoric Races, it may be useful to agree upon the names to be given to the Continents on which the four great Races, which preceded our Adamic Race, were born, lived, and died. Their archaic and esoteric names were many, and varied with the language of the nationality which mentioned them in its annals and scriptures....

Therefore, in view of the possible, and even very probable confusion, that may arise, it is considered more convenient to adopt, for each of the four Continents constantly referred to, a name more familiar to the cultured reader. It is proposed, then, to call the first continent, or rather the first terra firma on which the first Race was evolved by the divine progenitors:

I. The Imperishable Sacred Land....

II. The "Hyperborean" will be the name chosen for the Second Continent....

Theosophy: Root Races

max Hendel
(Grew)

Races did not exist in the Periods which have preceded the Earth Period, and they will not exist in those Periods which follow it. It is only here, at the very nadir of material existence, that the difference is so great between man and man as to warrant the separation into Races....

What has been said about the enlightenment [by the Lucifer Spirits, the "light-givers"] of the Lemurians applies to only a minor portion of those who lived in the latter part of that Epoch, and who became the Seed for the Seven Atlantean Races. The greater part of the Lemurians were animal-like and the forms inhabited by them have degenerated into the savages and anthropoids of the present day. The student is requested to note carefully that it was the forms which degenerated. There is a very important distinction to be kept in mind between the bodies (or forms) of a race, and the Egos (or life) which is reborn in those race-bodies.

When a race is born, the forms are ensouled by a certain group of spirits and have inherent capability of evolving to a certain stage of completion and no further. There can be no standing still in nature, therefore when the limit of attainment has been reached, the bodies or forms of that race begin to degenerate, sinking lower and lower until at last the race dies out.

The reason is not far to seek. New race bodies are particularly flexible and plastic, affording great scope for the Egos who are reborn in them to improve these vehicles and progress thereby. The most advanced Egos are brought to birth in such bodies and improve them to the best of their ability. These Egos, however, are only apprentices as yet, and they cause the bodies to gradually crystallize and harden until the limit of improvement of that particular kind of body has been reached. Then forms for another new race are created, to afford the advancing Egos further scope for more extended experience and greater development. They discard the old race bodies for the new, their discarded bodies becoming the habitations for less advanced Egos who, in their turn, use them as stepping-stones on the path of progress. Thus the old race bodies are used by Egos of increasing inferiority, gradually degenerating until at last there are no Egos low enough to profit by rebirth in such bodies. The women then become sterile and the race-forms die.

We may easily trace this process by certain examples. The Teutonic-Anglo-Saxon race (particularly the American branch of it) has a softer, more flexible body and a more high-strung nervous system than any other race on earth at the present time. The Indian and Negro have

much harder bodies and, because of the duller nervous system, are much less sensitive to lacerations. An Indian will continue to fight after receiving wounds the shock of which would prostrate or kill a white man, whereas the Indian will quickly recover. The Australian aborigines or Bushmen furnish an example of a race dying out on account of sterility, notwithstanding all that the British government is doing to perpetuate them. It has been said by white men against the white race, that wherever it goes the other races dies out. The whites have been guilty of fearful oppression against those other races, having in many cases massacred multitudes of the defenseless and unsuspecting natives -- as witness the conduct of the Spaniards towards the ancient Peruvians and Mexicans, to specify but one of many instances. The obligations resulting from such betrayal of confidence and abuse of superior intellect will be paid -- yea, the last, least lot! -- by those incurring them. It is equally true, however, that even had the whites not massacred, starved, enslaved, expatriated and otherwise maltreated those older races, the latter would nevertheless have died out just as surely, though more slowly, because such is the Law of Evolution -- the Order of Nature. At some future time the white race-bodies when they become inhabited by the Egos who are now embodied in red, black, yellow or brown skins, will have degenerated so far that they also will disappear, to give place to other and better vehicles.

Science speaks only of evolution. It fails to consider the lines of degeneration which are slowly but surely destroying such bodies as have crystallized beyond possibility of improvement....

As the heavy fogs of Atlantis condensed more and more, the increased quantity of water gradually inundated that continent, destroying the greater part of the population and the evidences of their civilization. Great numbers were driven from the doomed continent by the floods, and wandered across Europe. The Mongolian races are the descendants of those Atlantean refugees. The Negroes and the savage races with curly hair, are the last remnants of the Lemurians....

The sixteen Races are called the "Sixteen paths to destruction" because there is always, in each Race, a danger that the soul may become too much attached to the Race; that it may become so enmeshed in Race characteristics it cannot rise above the Race idea, and will therefore fail to advance; that it may, so to speak, crystallize into that Race and consequently be confined to the Race bodies when they start to degenerate, as happened to the Jews.

Heindel

The hardened unresponsive condition of some of the Saturn beings prevented the awakening of the divine spirit within them, therefore they remained simply mineral...

These stragglers and the newly arrived life wave formed dark spots in the otherwise glowing gas sphere which was the densest Globe of the Sun Period, and our present Sunspots are an atavistic remainder of that condition. In the sixth Revolution of the Sun Period the life spirit was awakened by the Cherubim, and again it was found that some who had safely passed the critical point in the Saturn Period, had fallen behind in the Sun Period and were unfit to have the second aspect of the spirit vivified. Thus there were another class of stragglers, who had lagged behind the crest wave of evolution. In the seventh Revolution of the Sun Period the Lords of the Flame reappeared to awaken the divine spirit in those who failed to qualify for it at the end of the Saturn Period, but had attained to the point where they could receive the spiritual impulse in the Sun Period. The Lords of the Flame also awakened the germ of divine spirit in as many of the new life wave entities as were ready, but here also there were stragglers....

Those who cannot pass [the critical point which will come in the next Revolution of the Earth Period] will be held over until some future evolution reaches a stage where they can drop in and proceed with their development in a new human period. They will be debarred from going forward with our humanity because it will be advanced so far beyond their status that it would prove a serious clog to our progress to drag them along. They will not be destroyed, but simply held in waiting for another period of evolution. Progression with our present wave of evolution is what is meant when "salvation" is spoken of in the Christian religion, and it is something to be earnestly sought, for though the "eternal damnation" of those who are not "saved" does not mean destruction nor endless torture, it is nevertheless a very serious matter to be held in a state of inertia for inconceivable millions of years, before a new evolution shall have progressed to such a stage that those who fall here can have an opportunity to proceed....

It is said, however, that of the total number of virgin spirits which started evolution in the Saturn Period, only about three-fifths will pass that critical point in the next Revolution and go on to the end....

The instrument is graded to suit the life that is to dwell in it. Those of class 2, in whose vehicles the above mentioned division could be made were raised to the human kingdom, but were given the indwelling spirit at a point in time later than class 1. Hence, they are not now so far



evolved as class 1, and are therefore the lower races of mankind....

Those whose desire bodies were incapable of division were put into the same division as classes 3a and 3b. They are our present anthropoids. They may yet overtake our evolution if they reach a sufficient degree of advancement before the critical point already mentioned, which will come in the middle of the fifth Revolution. If they do not overtake us by that time, they will have lost touch with our evolution....

Where the desire body separated, the higher part became somewhat master over the lower part and over the dense and vital bodies. It formed a sort of animal-soul with which the spirit could unite by means of the link of mind. Where there was no division of the desire body, the vehicle was given over to desires and passions without any check, and could therefore not be used as a vehicle within which the spirit could dwell. So it was put under the control of a group-spirit which ruled if from without. It became an animal body, and that kind has now degenerated into the body of the anthropoid...

Mention has been made of the stragglers of various Periods who in later Periods were enabled to take a step upward in evolution. There were some, however, who did not take this step. They did not evolve, and were therefore left further and further behind, until they became a drag and a hindrance to the progressive ones. It became necessary to get them out of the way, that the evolution of the others might not be retarded.

In the beginning of the Lemurian Epoch, these "failures" (note that they were failures, not merely stragglers) had crystallized that part of the Earth occupied by them to such a degree that it became as a huge cinder or clinker, in the otherwise soft and fiery Earth. They were a hindrance and an obstruction, so they, with the part of the Earth they had crystallized, were thrown out into space beyond recall. That is the genesis of the Moon....

[In the Lemurian Epoch] the Lords of Form vivified the Human spirit in as many of the stragglers of the Moon Period as had made the necessary progress in the three and one half Revolutions which had elapsed since the commencement of the Earth Period, but at that time the Lords of Mind could not give them the germ of Mind. Thus a great part of nascent humanity was left without this link between the threefold spirit and the threefold body....

Sameel Aun weor on "Root Race"

Lemurian Race

The third Root Race was the Lemurian race, which inhabited Mu, which today is the Pacific Ocean. They perished by fire raining from the sun (volcanoes and earthquakes). This Root Race was governed by the Aztec God Tlaloc. Their reproduction was by means of gemination. Lemuria was a very extensive continent. The Lemurians who degenerated had, afterwards, faces similar to birds; this is why some savages, when remembering tradition, adorned their heads with feathers. - Samael Aun Weor, The Kabbalah of the Mayan Mysteries

Atlantean Race

The Atlanteans, who had bodies which were three meters in stature, created a very powerful civilization. The Atlantean continent was immense; it extended from the south to the north, from the Austral region to the Septentrional. This Atlantean Root Race had its four seasons, or ages.

During their spring or Golden Age, borders and passports were unnecessary. Frontiers did not exist, and everywhere there was love among humanity. Innocence reigned upon the face of the earth. One who knew how to play the lyre could shake the universe with its melodies. At that time, the lyre had yet to be smashed into pieces by falling upon the floor of the temple. This was because the Solar Dynasties were still governing.

As the Age of Silver arrived, everything from the Golden Age diminished. However, human beings were still in communication with the ineffable beings who are known in Christianity as Angels, Archangels, Principates, Thrones, etc.

When the Age of Copper arrived, the radiant splendors of the Golden and Silver Ages became dark. The same splendors of the past did not exist. People started to establish frontiers, wars were begun, hatred was born, as well as selfishness, envy, greed, etc.

Finally the Age of Iron, the Black Age, arrived. Obviously, the Age of Copper was the autumn,

and the Age of Iron was the winter of the Atlantean Root Race. During the Age of Iron, the Atlanteans developed a very powerful, materialistic science...

The Atlanteans had degenerated a great deal and had now started using their awesome powers for evil and anthropophagi. Their magical science became black and with these changes came horrible devices. The Atlanteans could now create a mental monster that could crystallize into existence through their willpower. This monster needed blood as food to stay alive.

The last days of Atlantis were both frightening and apocalyptic. Their beautiful cities were destroyed by their atomic wars, and finally the solar system had completed its voyage around the zodiacal belt. When this happened, there was a great disturbance in the axis of the earth. The oceans were completely displaced through the changing of their beds.

The cold points of the Earth that we refer to as the poles were converted into the Equator, and the Equator into the poles. Millions of people perished and all of the powerful cities of Atlantis submerged within the ocean that now bears its name. - Samael Aun Weor, The Aquarian Message

Aryan Race

Quoted from Webster's Revised Unabridged Dictionary: "From Sanskrit [*ar*] *arya* excellent, honorable; akin to the name of the country Iran, and perh. to Erin, Ireland, and the early name of this people, at least in Asia. 1. One of a primitive people supposed to have lived in prehistoric times, in Central Asia, east of the Caspian Sea, and north of the Hindoo Koosh and Paropamisian Mountains, and to have been the stock from which sprang the Hindoo, Persian, Greek, Latin, Celtic, Teutonic, Slavonic, and other races; one of that ethnological division of mankind called also Indo-European or Indo-Germanic."

In Universal Gnosticism, this term "Aryan Race" refers to the vast majority of the population of this planet, and is noted for its close relationship with Ares or Mars, the God of War. The Aryan race, the fifth great race to exist on this planet, is under the guidance of Ares, Mars, the Fifth of the "Seven Spirits before the Throne of God."

Same! Aun Weor on 'root races'
(Crew)

aryan-map

Every Root Race has seven Subraces. The seed of our Aryan Root Race is Nordic, but when the Nordics mixed themselves with the Atlantean survivors, they gave origin onto the Subraces of the Aryan trunk.

First Subrace: It flourished in central Asia, in those now vanished kingdoms of central Asia, and whose ruins still exist in the Himalayas around the country of Tibet. Powerful spiritual civilizations of the first Aryan Subrace existed in those regions.

Second Subrace: It flourished in India and the entire south of Asia. In Pearland, the sacred land of the Vedas, in the ancient Hindustan, where the second Aryan Subrace developed, formidable esoteric cultures and tremendous civilizations existed.

Third Subrace: It created powerful civilizations. Babylon, Chaldea, Egypt, etc., etc. were the scenario of very rich and powerful civilizations created by the third Aryan Subrace.

Fourth Subrace: It developed in Rome, Greece, Italy, and Athens, the great city founded by the Goddess Athena. Before their degeneration and destruction, Greece and Italy were marvelous scenarios where the powerful civilizations of the fourth Aryan Subrace developed.

Fifth Subrace: Are the Anglo-Saxon and Teutonic. The First and Second World Wars, with all of their barbarism and moral corruption, point with their accusatory fingers to the men and women of the fifth Aryan Subrace.

Sixth Subrace: The mixture of the Spanish Conquistadors with the Native-American tribes. The effort to form the sixth Subrace in the redskin territory was very difficult, because the English Conquistadors destroyed them; they assassinated them, instead of mixing themselves with the natives. Only in a very insignificant and incipient way was the mixture of blood performed. This

is why the Occult Fraternity saw the necessity of converting the North American territory into a melting crucible of races. So, the formation of the sixth Subrace in the United States had enormous difficulties; there, all the races of the world have mixed. The sixth Subrace in Latin America was formed very easily and this is something that must not be ignored by the treatisers of anthropogenesis and occultism.

Claims
6th
Sub race
expected

Seventh Subrace: The survivors of the new great cataclysm that soon will destroy this Aryan Root Race will be formed by the survivors of the Seventh Subrace; they still do not exist, but they will.

So, this Aryan Root Race, instead of evolving, has devolved, and its corruption is now worse than that of the Atlanteans in their epoch. Its wickedness is so great that it has reached unto heaven. - Samael Aun Weor, The Kabbalah of the Mayan Mysteries

Source :

"The Migration of The Races" Rudolph Steiner

Origena up to Scholasticism and medieval Mysticism. This stream was still able to have an effect upon the peoples through preachings and sermons, but it had gradually lost its influence because it led to the very highest levels of thought. Therefore, fructification must be brought from the original spiritual element. A peak had been reached but it was at the same time a blind alley, and in order to work upon the initiate "Lohengrin," new fructification must come from the East — this was brought about by the Crusades. The really important outcome of this was (the founding of) the Knights Templar, the actual messengers of the Grail. They built a sanctuary on the site of Solomon's Temple, and after preparation there, they became servants of the Holy Grail, were initiated there by the Grail. This happened at the turn of the 13th and 14th centuries, and was prepared in the 11th and 12th centuries.

We have now reached the stage of preparation for the Fifth subrace, the Germanic-English. The Templar rites show us that it is a matter of bringing the influence of Christianity to bear upon a new race. This enables us to understand the creed of the Knights Templar and their secret cult. They said, "The Christ as presented by the Western Church means nothing to us. But we proclaim the Christ who walked in Jerusalem and received initiation through the Baptist. Therefore our teaching about Christ comes not from the Church Dignitaries and Church Fathers, but John, the initiator himself is our Teacher." This was a fundamental tenet. Another was: "We again espouse belief in the elemental forces that are present in the world. We believe that the destinies of men are a result of the stellar constellations and that man himself is born out of these constellations, in conformity with the Laws of Nature." The civilization of the Germanic-English race has grown out of two fundamental principles: on the one side the religious-protestant element, and on the other side, the scientific attitude to the physical world.

The Rosicrucians, however, watch over the common stock of what separated into purely worldly science and materialistic religion. They cultivated in the Fifth Subrace the study of the concrete facts of evolution, prepared the social legislature, and will be the actual leaders of the Sixth Subrace.

NOTES

1.) THE MANU OF THE FIFTH ROOT RACE

In the English version of "An Outline of Occult Science," this Being is called the "Leader of the Christ Initiates" or "the leader of the Christ Oracle."

The following extract is taken from Lecture 4 in the series entitled "Greek and Germanic Mythology," given in Berlin in 1904. "In the course of our Fifth Root Race, thus, in the time lying between the end of Atlantis and the beginning of the next, the Sixth Root Race, an advance in human evolution of the highest importance will be made. The Leaders of mankind, their Manus, will arise in mankind itself. None of the Great Leaders who brought men forward, who gave them their important impulses during the earlier Root Races, went through their own evolution entirely on the earth. They underwent it in part on other planets, and thus they brought from other worlds the great impulses they had to give to the earth. The Manus of Lemuria and Atlantis, as well as the Chief Manu of our Fifth Root Race, are Supersensible Individualities, who underwent the sublime schooling which enabled them to become the Leaders of mankind, on other planets. But during the Fifth Root Race, highly developed human individualities have trained themselves so that from the Sixth Root Race onward, they will be capable of becoming the Leaders of mankind. The Leader of the Sixth Root Race, in particular, will be a man as we are, only one of the most advanced, indeed the most advanced among men. He will be a Being who began his development when incarnation started, approximately in the middle of Lemuria, one who has always been a man among men, only he was able to advance more rapidly, and one who has gone through every stage of human evolution. This will be the fundamental characteristic of the Manus of the Sixth Root Race. Such Beings have to undergo all kinds of initiation, to be initiated again and again. Hence the Fifth Root Race from its outset has always had Initiates, men who were so initiated as to enable them to walk their own freely willed path. This was not the case during the Lemurian period, nor even in Atlantis. Both in Lemuria and Atlantis, those who helped mankind forward, those who ruled and guided mankind, those who were political leaders and leaders of great religious communities, were under the influence of Higher Beings. They were directly dependent upon Higher Beings. Beings who had gone through their own development on other planets. It is not until the Fifth Root Race that mankind is left free. Then we have Initiates who have a connection with Higher Beings, but to whom such comprehensive guidance is not given. More and more freedom is allowed to the Initiates of the Fifth Root Race in matters of detail. Guidance is given along general lines, not only to the Initiates but to those who are stimulated by them. Impulses are given to them but yet in such a way that it is out of their own spirituality that they have to carry things out ..."

2.) CYRUS

Source: The Theosophical Forum — November 1948

"ROUNDS & RACES (I) — F. Chapman Clemenshaw

shortly before its culmination.

Those Egos who have not mingled or reincarnated in the new race by that time are called "Remnants." They are the backward and "savage" peoples scattered over the world today (pp. 44-8). The Eskimos and Andaman Islanders are remnants of the 3rd Root-Race; the Blackfellows of Australia and Tasmania, also the Maoris, are remnants of the 4th; others are 5th Root-Race branchlets; most of them are degenerate, not necessarily in a moral sense but evolutionally so. By their speech and traditions they will be recognized as a part of an old civilization. They are remnants not on account of being the unfortunate or the wicked, but for the reason that they are the "Last Comers" into the human family. When we remember that the "Door into the human kingdom" closed only at the midpoint of the Round, that is at the midpoint of the 4th or Atlantean Race, we can hardly expect them immediately to catch up with those who entered the human kingdom millions of years earlier (S. D. II, 168).

The most material point was reached 9,000,000 years ago; we of the Fifth Root-Race are on the "Ascending Arc"; Spirit is slowly disentangling itself from matter. Even our bodies are less gross than they were at the midpoint of the Fourth Root-Race. We can picture to ourselves men 27 feet high with gross solid flesh, even pebbly. The stature of man has diminished even as has that of the animals. The earth itself is less solid; it is now radio-active.

The teaching is that man's stature will grow less, but the distinctive thing about the Sixth Root-Race is that our bodies will be luminous. In the Seventh Root-Race we shall be more like bodies of light and again we shall be androgynous. Another point is that there were seven Gardens of Eden; simultaneously seven races came into being, not all of the same evolutionary status. They are described as being of different colors — some moon-colored, golden, brown, and so on. These seven races mingled together down to the midpoint of the Round. Thereafter they slowly separated into groups again, thus being ready to repeat the process in the next Round.

This diagram makes it possible to date the "Garden of Eden." How long is it since Adam and Eve lived in the Garden of Eden? The answer is "about 18,000,000 years ago."

The identity of the Theosophical teachings about the descent of the Manasaputras and the allegory set forth in the early chapters of Genesis has not been sufficiently stressed. We shall

find, perhaps, that the one illumines the other. An outline of the teachings of the Ancient Wisdom might be made as follows:

The human race was at first ethereal; we call this the 1st Root-Race. It became less ethereal or astral; this is the 2nd Root-Race.

In the 3rd Root-Race it becomes a more dense form of Astral or ethereally physical. At this stage man is sweat-born; later, egg-born from androgynous parents. At first the "chick" was itself androgynous; later, some were born female and others male. This gives us at least some idea of how the separation of the sexes took place. In Genesis the androgynous state is indicated in the words: "male and female created he them."

The time had come to enter the material plane, the ethereally physical becomes physical. This sounds mysterious, but at least it is no more mysterious than the materializations that can be made to take place in the seance room, or by an Adept. Mankind thus far is the product of a creative hierarchy called the Lunar Pitris. He is still an animal albeit slowly becoming sufficiently perfected to be the vehicle for the manifestation of higher faculties. He is said to be "mindless," guided by instinct, unconscious and irresponsible. At this stage occurs what is called the "sin of the mindless." Apes were produced by crossing with some species not destined to become human in this manvantara. In S. D. II, p. 185 it is shown that the responsibility for this rests with those "Sons of Wisdom" who refused to incarnate in the early 3rd Race.

To become truly human requires the assistance of the more evolved. These more evolved ones we call the Manasaputras, a word that means literally sons of mind or mind-born sons. It is a name given to our higher Egos before their incarnation in mankind. (See Glossary of The Key to Theosophy). For a time before incarnating, the Manasaputras are said to overshadow nascent humanity. This illustration may help: The human infant would remain mindless were it to survive on some island surrounded by animals only. It needs the care and mental stimulus provided by its parents and fellows. The role of the parent is that of the Manasaputras, a role undertaken willingly in both cases. There is a karmic obligation in both cases. This is a difficult subject to summarize, but to continue — after studying the sources given and S. D. II, 197-8 — after the separation man was able to create creatures like unto himself, but not Man the Thinker: "An act which forced the creative gods, compelled by karmic law, to incarnate in mindless men." This is the descent of the Manasaputras mentioned at the beginning. The same

CHAPTER IV - THE PROBLEM OF THE RACIAL MINORITIES - Part 1

[85]

CHAPTER IV

THE PROBLEM OF THE RACIAL MINORITIES

The racial problem is badly obscured by its historical retrospect and presentation, much of which is unsound and untrue; it is obscured also by ancient hatreds and national jealousies. These are inherent in human nature but are fed and fostered by prejudice and those who are animated by ulterior and selfish intentions. New and rapidly arising ambitions are also fomenting the difficulty; these ambitions are right and sound, particularly in the case of the Negro. These ambitions are often exploited and distorted by selfish political interests and trouble-making agencies. Still other factors conditioning the racial problem are the economic distress under which so many labour today, the imperialistic control of certain nations, the lack of educational attainments, or a civilization so ancient that it is showing signs of degeneration. These and many other factors are everywhere present, conditioning human thinking, deluding the many affected by the problem and greatly handicapping the efforts of those who are seeking to bring about right action and develop a more balanced and constructive attitude among these minorities. Minorities, along with the rest of mankind, are subject to the unerring forces of evolution and are struggling towards a higher and better existence, towards more wholesome living conditions, towards more individual and racial freedom and a much higher level of right human relations.

The sensitivity of these minorities, the inflammatory condition of their immediate and expressed ambition and the violence and prejudice of some of those who speak and fight for them prevent the majority from approaching [86] their problem with the calmness, the cool calculation and the recognition of relation to the whole of humanity which their problem fundamentally requires. Racial faults are more widely recognized than racial virtues; racial qualities find themselves in conflict with national characteristics or world trends and these still further increase the difficulty. The efforts of well-meaning citizens (and they are many) and the plans of the convinced humanitarian to aid these minorities are too often based solely upon a

good heart, Christian principles and a sense of justice; these fine qualities are, however, often implemented by a profound ignorance of the true facts, of the historical values and of the various relationships involved. They are also often impelled by a fighting fanaticism which borders on a hatred for the majority who (as the fighting protagonist sees it) are responsible for the cruel injustices under which the racial minority labours. They fail to recognize that the minority itself is not free from faults but is in a measure also responsible for some of the difficulties. These racial faults and difficulties are usually frankly ignored by the minority itself and its friends.

Racial faults may be entirely the result of the point reached in evolution, of unfair enviroing conditions and of a certain type of temperament, as is the case with the Negro minority in the United States of America, which leaves them basically not responsible for the difficulty; or the responsibility of the struggling minority may be far greater than it is willing to admit, as is the case with the Jewish minority in the world who are an ancient and civilized people with a full culture of their own, plus certain inherent characteristics which may account for much of their trouble. The difficulty again may be largely a historical one and based upon certain essential incompatibilities such as those which can exist between a conquered and a conquering people, between a militant [87] group and a negative, pacifist group. These can be found existing today between the Moslem and Hindu populations of India—an ancient problem which the British inherited. To all these contributing factors in the problem of the minorities must be added the separative tendencies which the differing religious systems have fostered and which today they deliberately continue to foster. The narrowness of religious creeds is a potent, contributing cause.

At the very outset of our discussion, it would be wise to remember that the entire problem we are considering can be traced back to the outstanding human weakness, the great sin or heresy of separateness. There is surely no greater sin than this; it is responsible for the entire range of human evil. It sets an individual against his brother; it makes him consider his selfish, personal interests as of paramount importance; it leads inevitably to crime and cruelty; it constitutes the greatest hindrance to happiness in the world, for it sets man against man, group against group, class against class and nation against nation. It engenders a destructive sense of superiority and leads to the pernicious doctrine of superior and inferior nations and races; it produces economic selfishness and leads to the economic exploitation of human beings, to trade barriers, to the condition of have and have not, to territorial possessiveness and to the extremes of poverty and riches; it sets an important emphasis upon material acquisitiveness, upon boundaries, and the dangerous doctrine of national sovereignty and its various selfish implications; it breeds distrust between peoples and hatred throughout the entire world and

has led since time began to cruel and destructive wars. It has today brought the entire planetary population to its present dire and dreadful condition so that men everywhere are beginning to realize that unless something is fundamentally changed, mankind is practically [88] already destroyed. But who will engineer the needed change and where is the leadership which will bring it about? It is a state of affairs which mankind itself must face as a whole; and by meeting and facing this basic expression of universal wrongdoing, humanity can bring about the needed change and is offered a new opportunity for right action, leading to right human relations.

From the angle of our subject, the problem of the minorities, this sense of separateness (with its many far-reaching effects) falls into two major categories; these are so closely related that it is well-nigh impossible to consider them apart.

First, there is the spirit of nationalism with its sense of sovereignty and its selfish desires and aspirations. This, in its worst aspect, sets one nation against another, fosters a sense of national superiority and leads the citizens of a nation to regard themselves and their institutions as superior to those of another nation; it cultivates pride of race, of history, of possessions and of cultural progress and breeds an arrogance, a boastfulness and a contempt of other civilizations and cultures which is evil and degenerating; it engenders also a willingness to sacrifice other people's interests to one's own and a basic failure to admit that "God hath made all men equal". This type of nationalism is universal and everywhere to be found and no nation is free from it; it indicates a blindness, a cruelty and a lack of proportion for which mankind is already paying a terrible price and which will bring humanity down in ruins if persisted in.

There is, needless to say, an ideal nationalism which is the reverse of all this; it exists as yet only in the minds of an enlightened few in every nation, but it is not yet an effective and constructive aspect of any nation anywhere; it remains still a dream, a hope and, let us believe, a fixed intention. This type of nationalism rightly fosters its individual civilization but as a national contribution to the general good of the comity of nations and not as a means of self-glorification; it defends its constitution, its lands and its people through the recitude of its living expression, the beauty of its mode of life and the selflessness of its attitudes; it does not infringe, for any reason, the rights of other people or nations. It aims to improve and perfect its own mode of life so that all in the world may benefit. It is a living, vital, spiritual organism and not a selfish, material organization.

Secondly, there is the problem of the racial minorities. They present a problem because of their

relation to the nations within which or among which they find themselves. It is largely the problem of the relation of the weaker to the stronger, of the few to the many, of the undeveloped to the developed, or of one religious faith to another more powerful and controlling; it is closely tied up with the problem of nationalism, of colour, of historical process and of future purpose. It is a major and most critical problem in every part of the world today.

As we consider this crucial problem (upon which so much of the future peace of the world depends), we must make an effort to keep our own mental and national attitude well in the background and to see the emerging problem in the light of the Biblical statement that there is "one God and Father of all who is above all and through all and in us all". Let us regard that statement as a scientific one and not as a pious, religious hope. God has made us all of one blood and that God—under some name or aspect, whether transcendent or immanent, whether regarded as energy or intelligence, whether called God, Brahma, the Abstract or the Absolute—is universally recognized. Again, under the great [90] Law of Evolution and the process of creation, men are subject to the same reactions to their environment, to the same pain, to the same joys, to the same anxieties, to the same appetites and the same urges towards betterment, to the same mystical aspiration, to the same sinful tendencies and desires, to the same selfishness, and to the same amazing aptitude for heroic divine expression, to the same love and beauty, to the same innate pride, to the same sense of divinity and to the same fundamental efforts. Under the great evolutionary process, men and races differ in mental development, in physical stamina, in creative possibilities, in understanding, in human perceptiveness and in their position upon the ladder of civilization; this, however, is temporary, for the same potentialities exist in all of us without exception, and will eventually display themselves. These distinctions, which have in the past set peoples and races so far apart, are rapidly dying out with the spread of education, with the uniting discoveries of science bringing us all so close together and with the power to think, to read and to plan.

All evolution is cyclic in nature; nations and races pass through the same cycles of childhood, growth, manhood, maturity, decline and disappearance, as does every human being. But behind these cycles, the triumphant spirit of man moves on from height to height, from attainment to attainment and towards an ultimate goal which as yet no man visions but which is summed up for us in the possibility of being in the world as Christ was; this is the hope held out to us in the New Testament and by all the Sons of God down the ages and in every land and by all religious faiths.

In considering our theme we need now to do two things: first of all consider what makes a

people, a race or a nation a minority, and then consider along what lines a solution may lie. The world today is full of [91] clamouring minorities who—rightly or wrongly—are making claims upon the majority. Some of the majorities are sincerely concerned in seeing justice done to the struggling and appealing minorities; others are using them as “talking points” for their own ends or are championing the cause of the small and weak nations, not from any humanitarian reasons but for power politics.

The Minorities

There are both national and international minorities. In the international situation there are powerful majorities—the Big Three, the Big Four or the Big Five and numerous smaller nations, demanding equal rights, equal votes and equal position. These smaller nations are afraid of the more powerful nations and of their ability to enforce their will. They are afraid of exploitation by some powerful nation or amalgamation of nations, distrustful of favours and support because of future claimed indebtedness, and unable to enforce their will or express their desires because of military weakness and political impotence. You have, therefore, in the world today great and influential nations such as the U.S.R., the British Commonwealth of Nations and the United States of America; you have also powers which have been great and then forfeited all right to recognition: you have other powers, such as France and Spain, who are secondary in influence, but resent it greatly, and finally many small nations each with its own individual life, civilization and culture. All of these without exception are characterized by a spirit of nationalism, by a determination to hold on to what is or has been their own at any cost, and all possessing an historical past and local tradition which condition their thinking; all have their own developed or developing culture and all are bound together by what we call modern civilization. It is a civilization at present founded on materialism and one [92] which has signally failed to instill into men a true sense of values—the values which alone can bind humanity together and bring to an end the great heresy of separateness.

All these nations, great and small, have suffered cruelly during the years of war (1914-1945) and are doomed still to suffer through the years of immediate adjustment. Some have suffered more than others and have the opportunity to demonstrate a resultant purification, if they so choose. Others chose an easy way during the war and abstained from taking sides, losing thereby a great spiritual opportunity, based upon the principle of sharing; they will need to learn the lessons of pain in other ways and more slowly; nations in the western hemisphere have not suffered in any acute manner, for their territories have been spared, and their civilian populations have lived in comfort, ease and plenty; they too have lost something and will also

need to learn in other ways humanity's great lesson of identification and non-separateness.

Great and small today face a new world; great and small have lost faith in the old ways, and few really wish to see the old manner of life restored; all the nations, great and small, are fighting diplomatically, politically and economically for all they can get for themselves; distrust and criticism are widespread; there is no true sense of security, especially among the minorities.

Some of the great nations, with a sound realization that there is no peace for the world unless there is justice for all, are struggling to create an organization which will give place and opportunity to all nations but their efforts are largely based on a selfish common sense; they are founded also upon the knowledge that material security and a sufficiency of material supplies must be the result of a compromise between that which has been and the—as yet—impossible vision of the [93] idealist. Their objectives, however, are still material, physical and tangible and are presented idealistically but with selfish motives. This is, however, a great step forward. The ideal is universally recognized even if it remains as yet a dream.

As we face the world picture today, we must see it in its true colours and must realize that if the best possible steps, spiritual and material, were to be taken for the smallest and least important of the minorities, it would create a situation which would completely reverse world politics and usher in an entirely new and more enlightened cultural and civilized age. This, however, is not likely to happen; so close are the interlocking selfish interests that the use of a system of perfect justice and fairness in any one case would upset major material interests, infringe the so-called rights of powerful nations, encroach on settled boundaries and outrage powerful groups even in most distant lands.

Today—on an international scale—the battle of the minorities is going on; Russia is reaching out after influence in many directions; the United States of America is seeking to hold the place of paramount control in South America and in the Far East commercially and politically and is earning a name in those countries (rightly or wrongly) as imperialistic; Great Britain is endeavouring to protect her “lifeline” to the East by political moves in the Near East; France is attempting to regain her lost power by obstructing the work of the U.N. and by championing the cause of the smaller nations in Europe. As the Great Powers play politics and angle for place and position, the masses of the people in every land—great and small—are full of fear and questioning; they are worn by the war, sick of insecurity, underfed and frightened as they look toward the future, tired to their very souls of fighting and quarrelling, weary of the tyranny of striking workmen, and wanting [94] only to live in safety, to own the necessities of existence, to raise their children in a certain measure of civilized culture and to live in a land where there are

sound economics, a living religion and an adequate educational system.

In every country the great sin of separateness is again rearing its ugly head; minorities abound and are abused; cleavages are everywhere to be found; parties are clamouring for attention and adherents; religious groups are spreading dissension and seeking to gain in membership at the expense of other groups; the rich are organizing so as to control the finances of the world; the poor are fighting for their rights and better living conditions; the tyranny of selfish politics permeates both capital and labour.

This is a true and tragic picture. It is, happily, not the only one. There is another: a study of this other picture will lead to renewed optimism and to constant faith in divine planning and the beauty of the human being. In every nation there are those who see a better vision of a better world, who are thinking and talking and planning in terms of humanity, and who realize that those who form the various groups—political, religious, educational and labour—are men and women and essentially, if unconsciously, brothers. They see the world whole and are working towards an inevitable unification; they recognize the problems of the nations, great and small, and the difficult situation in which the minorities today find themselves; they know that the use of force produces results which are not truly effective (for the cost is far too great) and are usually transient. They realize that the only true hope is an enlightened public opinion and that this must be the result of sound educational methods and just and exact propaganda.

It will be obvious that it will not be possible to take up the tale of all the minorities in the international field [95] and deal for instance with the struggle of the little nations for recognition and for what they consider (rightly or wrongly) their just rights. The story of the little nations would take years to write and years to read. It would be the story of humanity. All we can do is to recognize that they have a case to be presented and a problem to be solved, but that justice and fair play, full opportunity and equal sharing of the world's economic resources will only be possible when certain broad and general principles have been enforced by the weight of public opinion.

The problems of two minorities are attracting at this time much public attention. If they can be solved a tremendous step forward will have been made towards world understanding. They are:

1. The Jewish Problem. The Jews constitute an international minority of great aggressiveness, exceedingly vocal, and they also constitute a minority in practically every nation in the world. Their problem is, therefore, unique.

2. The Negro Problem. This is another unique problem, with the Negro constituting a majority in that great (and as yet undeveloped) continent of Africa, and at the same time constituting a minority in the United States of America and one which is attracting great attention. This problem is unique in the sense that it is essentially the problem of the white people and one which they must solve because they produced it and have perpetuated it.

If we can get some idea of the significance of these problems, materially and spiritually, and can gain some insight into the responsibilities involved, much of usefulness may be gained. In the case of the Jews, the sin of separateness is deeply inherent in the race itself, as well as among those among whom they live, but for the perpetuation of the separation the Jews are largely [96] responsible; in the case of the Negro, the separative instinct derives from the white people; the Negro is struggling to end it and, therefore, the spiritual forces of the world are on the side of the Negro.

1. The Jewish Problem

This problem is so old and so well known that it is difficult to say anything about it which will not be in the nature of a platitude, that will not indicate a bias of some kind (from the point of view of the reader) and that will not arouse in the Jewish reader above all an undesirable reaction. There is little usefulness, however, in saying that which will be acceptable or which agrees with all points of view or is a statement of all that has hitherto been said. There are things to be said which are not so familiar and which have seldom been said, or have been said in a spirit of criticism or of anti-Semitism instead of in a spirit of love, as is attempted here.

Let us look for a moment at the situation of the Jews, prior to the bitter and unpardonable attack made upon them by Hitler and prior to the war 1939-1945. They were to be found in every land and claimed citizenship in every country; within the nation of their birth, they preserved intact their own racial identity, their own peculiar way of life, their own national religion (which is everybody's privilege) and a close adherence to those of their own race. Other

groups have done this but to a much lesser degree and have been eventually absorbed and assimilated by the land of their citizenship. The Jews have always constituted a nation within a nation, though this has been less marked in Great Britain, Holland, France and Italy than elsewhere, and therefore, in none of these countries has there been any strong anti-Semitic feeling.

In every country and down the ages, the Jew has turned to commerce and has worked with money; they [97] are a strictly commercial and urban people and have shown little interest in agriculture, except lately under the Zionist Movement in Palestine. To their extremely materialistic tendencies they have added a great sense of the beautiful and an artistic conception which has added much to the world of art; they have ever been the patrons of the beautiful, and have also been amongst the world's great philanthropists and this in spite of undesirable and devious business methods, which have made them greatly disliked and mistrusted in the world of business. They are and remain an essentially oriental people—which the occidental is apt to forget; if he remembered it he would realize that the Eastern approach to truth and honesty and to the use and possession of money is widely different to that of the Western, and herein is to be found a part of the difficulty. It is not so much a question of right and wrong as one of different standards and inherent racial attitudes which are shared with the whole of the East.

The modern Jew is also the product of many centuries of persecution and of migrations; he has wandered from country to country and from city to city, and in the course of these wanderings he has inevitably developed certain habits of living and thinking which, again, the occidental fails to recognize and for which he makes no allowance; the Jews are, for instance, the product of centuries of tent-dwelling and hence the untidy effect they have on any community in which they live and which the more organized Westerner (a cave-dweller) fails to recognize. They are also the product of their need, down the centuries, to live off the people among whom they wander, to seize the presented chance to take what they want, to see to it that their children get the best of everything available, no matter what the cost to others, to cling to their own people in the midst of the alien races among whom they cast [98] their lot, and to preserve inviolate, as far as may be, their national religion, their national taboos and the ancient landmarks. This has been essential to their existence under persecution; it has been compulsory for them to preserve these factors in their ancient forms as far as possible, so as to provide evidence to other Hebrews in new lands and cities that they were Jews as they claimed to be. It is this that makes them the most reactionary and conservative race in the world.

Racial characteristics have become increasingly pronounced owing to the inevitable intermarriage during the past centuries and the emphasis laid by the orthodox Jew in the past upon racial purity. The young and modern Jew lays no emphasis upon this and has usually no objection to intermarriage with the Gentiles, but this is only a late development which meets with no approval from the older generation. The Gentile also objects in many cases.

The Jew is a good citizen, law-abiding, kindly and decent in his ways, anxious to play his part in community life and ready with his money when asked for it but—he still remains apart. The Ghetto tendency, as one might call it, can be seen spreading everywhere, particularly in the larger cities in the different countries. Down the ages, the Jews for measures of protection and for communal happiness tended to herd together and to seek each other out, and the Gentiles among whom they found themselves fostered this tendency; thus habits of association were formed which still control. Added to this, and due to the separative action of the Gentile world, restricted areas and cities began to appear in many countries in which no Jew was permitted to reside or to purchase property or to settle. Because of the aptitude of the Jew to live off other people and to live within a nation, benefiting by its customs, culture and civilization but retaining a separate identity and not [99] becoming a true part of the national life, the Jew has ever been subjected to persecution; as a race, he is nowhere liked and people are on guard against him and his methods.

This general statement is often untrue where the individual Jew is concerned. There are Jews in every nation and locality who are deeply loved by all who know them, whether Jew or Gentile, who are respected by all around them, who are sought after and valued. These belong to the great spiritual aristocracy of humanity, and though they function in Jewish bodies and bear Jewish names, they join forces with men and women gathered out of all nations who belong to humanity and who have outgrown national and racial characteristics. These men and women are, as a group, the hope of humanity, the guarantee of the new and better world for which we all wait; their numbers are increasing daily. In a broad generalization about any race or nation, the individual necessarily suffers, but the statements made about the race or nation as a whole are correct, true and verifiable.

Perhaps the major factor which has made the Jew separative and which has cultivated in him the superiority complex which distinguishes him (under an outer inferiority) in his religious faith. This faith is one of the oldest in the world; it is older than Buddhism by centuries; older than many of the Hindu faiths, and much more ancient than Christianity, and there are features in it which have definitely made the Jew what he is. It is a religion of taboos, built up carefully to

blaming
whites

they are confronted; they make no concessions to the civilizations and cultures in which they find themselves but insist on remaining apart; they blame others for their isolation, but the fact remains that they have been given equal opportunity as citizens in all open-minded [103] countries. Their contribution to the solution of this ancient problem is a material one, and shows no psychological insight or any recognition of the spiritual values involved; no problem can today be solved entirely along material lines. Man has as a whole outgrown that.

The problem of the Jews goes deeply into the entire question of right human relations; it can only be solved on that inclusive basis. It concerns the interplay between people of different races but recognizing brotherhood in the human family; it evokes the whole problem of selfishness and unselfishness, of consideration and of justice, and these are factors which must condition all parties. The Jew needs to recognize his share in bringing about the dislike which hounds him everywhere; the Gentile must shoulder his responsibility for endless persecutions and pay the price of restitution. The Jew has evoked and still evokes dislike, and for this there is absolutely no need.

To sum up, the Jew has set up an ancient pattern of living within other nations; as a citizen with all the rights of citizenship, he has built up a wall of taboos, of habits and of religious observances which separate him off from his environment and make him non-assimilable. These must go, and he must become a citizen not only in name but in fact. There is no other problem like it in the world today—an entire people of distinctive race, religion, goals, characteristics, culture and a uniquely ancient and most reactionary civilization, scattered as a minority in every nation, positing an international problem, possessed of great wealth and influence, claiming citizenship in every nation but retaining deliberately their racial identity, creating dissension among the nations, attempting in no way to meet harmoniously their complex problem on any large scale with due psychological understanding or consideration of the Gentile environment [104] to which they ceaselessly make appeal, proffering only material solutions and constant, almost abusive, demands for the Gentile to shoulder the entire blame and end the difficulty.

Alongside of this, one must place the long and sorry story of the persecution of the Jews by the Gentiles—widespread in the Middle Ages (if one goes no further back), sporadic in more modern times, but culminating in the violent treatment of the Jews during the world war. It was, however, a treatment not uniquely theirs but meted out also to Poles, Greeks and the helpless of many nations. This is a point which the Jews today appear to forget. They have not been alone in their persecution. The Jews constituted only twenty per cent of the dispersed

persons in Europe after the war.

This same sorry story of Gentile cruelty includes also the growing anti-Semitism which can be seen even in countries which have been relatively free from it; there is a constant discrimination against the Jew in business circles; restricted areas are increasing everywhere; the plight of Jewish school children in the U.S.A., for instance, who are discriminated against, hooted at and abused, is shocking to contemplate. The situation also exists wherein no country anywhere wants to open its doors and offer the unwanted Jews asylum. No nation wants to admit them in their hundreds. Right thinking people in every nation are seeking and will continue to seek a solution, and one will be found. This problem child within the family of nations is a child of the one Father and spiritually identified with all men everywhere. People know that there is "neither Jew nor Gentile", as St. Paul expressed it (facing two thousand years ago the same sad problem), and men and women in both groups have constantly and increasingly proved the truth of this statement.

[105]

Such is the problem of the Jewish minority, given with a frankness which will evoke much criticism, but given in this way in the hope that because it is prompted by love, the Jews will shoulder their own responsibilities, will cease crying aloud to the Gentiles to solve the problem alone, and will begin to cooperate with a full sense of spiritual understanding and so aid the thousands of Gentiles who earnestly want to help. There has never been a time when the Gentile world has been more keen to do what is right by the Jew or more anxious to solve this problem and make restitution for all he has suffered. Changed inner attitudes are needed on both sides, but very largely on the side of the Jews; there is evidence that these new attitudes are germinating, even if the finding of the right solution may take much time. There are Jews who today are saying what is said here.

2. The Negro Problem

This problem is totally different to that of the Jews. In the first case you have an exceedingly ancient people who for thousands of years have played their part in the arena of world history and who have developed a culture and identified themselves with a civilization which has

and blending.

2. The appreciation of the divinity of substance, and the recognition of the fact that matter is the outer garment of God. This will characterise the intellectual achievement of the Aryan race.
3. The plan of God that humanity should control matter on the physical plane reaches a high point of perfection in the Aryan race. Of this, man's control of the electrical forces of the physical plane is an outstanding instance.

These three important developments indicate the activity of the third ray during the period of time wherein the Aryan race emerges from the general racial background, develops itself as the generations pass away, and then fades out again as do all the races. By this process the souls which have profited by the experience during racial manifestation pass on into another and higher race, the sixth root race, in this case. These are the major results. There are many minor ones which tend to perfect the divine purpose for the race. That [354] purpose aims only at a relative perfection and not at the ultimate consummation. The racial perfection which will be reached as a result of the activity of the third and fifth rays will be seen as only partial from the angle of vision of the seventh root race, for instance, but it will be far ahead of that achieved during the Atlantean or fourth root race, which was under the dominant influence of the second and sixth rays. The flower of any race, and those who guarantee its achievement, are to be seen in the Masters, Initiates and Disciples Who, during any race, reach the goal which Their souls have set. The reader must remember that the goal of adeptship is a steadily shifting one, and that the adepts of the Aryan race will be higher in development, and of a more intellectual order, than those who reached that stage during the Atlantean race. Therefore the requirements for treading the path of discipleship in the present race are steadily increasing in difficulty as the centuries slip away. At the same time, the assets brought by the aspirant to the task of achieving discipleship likewise steadily evolve, and the equipment is as steadily arriving at a greater adequacy, thus measuring up to the opportunity offered. Such books, therefore, as *The Outer Court* and *The Path of Discipleship* by Annie Besant state the requirements for the path of probation, and not for the path of discipleship. A Treatise on White Magic gives the needed data for those who tread, at this time, the path of discipleship. In these three books are to be found the requirements for the two stages of the path of conscious unfoldment.

Curiously enough, in Lemurian days the first ray was active. This was because of a special dispensation or effort on the part of the planetary Hierarchy. With the aid of the seventh ray

the needed work went forward. At the time of the individualisation of humanity, a third ray, the fifth, was called into operation, and thus with the united effort of the [355] first, the seventh and the fifth rays, the great fusion between the higher and the lower aspects of mankind was made. It is interesting to note that the secondary ray influence in the Aryan race at this time is the fifth, thus linking up the Aryan and the Lemurian civilisations. Both were and are intensely material civilisations, but the Lemurian was material because the whole attention of the Hierarchy was turned to the development of physical man, whilst today the attention is not turned to the physical unfoldment of man, but to an effort to enable man to control the physical forces of the planet. One rather striking instance of the similarity of the ray forces should be here noted. In Lemurian times, the yoga of the age which produced the required at-one-ing or unification (preceding the taking of the initiation of the time) was hatha yoga, the yoga of the physical body. This gave to the initiate the needed physical control—a control which has today been so perfected in the race that it is now automatic and has slipped below the threshold of consciousness. In the great cyclic recapitulations which go on ceaselessly we see today in our Aryan race a tremendous emphasis being given to physical perfection, to sport, to athletics, to dancing and to physical culture. It is the cyclic effect of the same ray forces, playing upon humanity again. The initiatory goal is today a mental at-one-ing. Nevertheless, the physical reaction to the ray forces produces a higher form of hatha yoga or physical coordination. These points will be further elucidated.

The secondary influence which is leading the Aryan race forward is that of the fifth Ray of Concrete Knowledge or Science. This ray, as we have seen, was one of the rays which brought about individualisation millions of years ago, and so launched mankind upon the path of return. Again it comes into power, and though it has had many cycles of activity since Lemurian days, none of them have been of such unobstructed [356] dominance as the present. Hence the tremendous potency of individuals at this time; hence the difficulty, but also the opportunity. This is a ray of quality, and its effect is to stimulate the acquisition of knowledge and the growth of the human intellect, which is an instrument of exceeding sensitivity, producing increased awareness of God.

It might be said that in Lemurian times the effect of this ray was to stimulate the instinctual nature. This gave awareness of the form nature of Deity. During Atlantean days, through the influence of the second ray, the instinct began to merge into the intellect, and that aspect of man's nature was developed which is called (in theosophical books) *kama-manas*. This phrase simply means a blend of desire-feeling-lower-mind,—a curious synthesis which characterises average man today, and leads to his complicated problem. This development gave man another type of awareness. He became conscious of the sentient universe; he became sensitive



In The Rays and the Initiations, Bailey said that the "new race" will be distinguished by "a state of consciousness which is the Aryan or mental consciousness or state of thinking ... This state of consciousness will find its expression in people as far apart racially as the Japanese and the American or the Negro and the Russian." [50] Distinguishing herself from the Nazi race theorists, Bailey said in Esoteric Psychology, "I am not using the word Aryan as synonymous with Nordic but as descriptive of the intellectual goal of humanity, of which our Occidental civilisation is in the early stages, but which men of all time and all races have individually demonstrated. The Aryan state of consciousness is one into which all men eventually pass." [51]

A quarter-century later, Foster Bailey – Alice Bailey's husband – proposed the same racial theories: "For millions of years the evolution of humanity has been going on. ... We recognize three great stages of this human growth – Lemurian, Atlantean, and Aryan. We are now in the Aryan stage of the process of perfection. It is difficult to realise what a human being was like in Lemurian times." [52]

Human Inequality in the New Age

Elitism and condescension would be the hallmarks of the planning and execution of Bailey's proposed New World Order. In The Externalisation of the Hierarchy, Bailey said, "The needed choices can now be made in cooperation, in consultation and with open eyes. The choice is clearly before the thinking people in every country, and upon their decision rests the fate of the less intelligent masses." [53] In Education in the New Age, she said, "Cooperative goodwill is all that can, at this time, be expected from the masses, and this is the sublimation of forces released through civilisation. Loving understanding should be the hallmark of the cultured, wiser group, plus an ability to correlate the world of meaning with the world of outer effects. Ponder on this sentence. Group love is, and must be, the outstanding characteristic of the Illuminati of the world, and it is at this time the motivating power of the Masters of the

Wisdom, until such time as enough disciples are expressive of this particular force." [54]

Inequality, based on "the new form of astrology" and "esoteric psychology" will be the basis of schooling in the New Age, as well. Bailey said, "It will be apparent, then, that those to be taught will be gauged from the angles upon which I have touched: a) Those capable of being rightly civilised. This refers to the mass of men. b) Those capable of being carried forward into the world of culture. This includes a very large number. c) Those who can add to the assets of civilisation and culture 'the equipment' required for the process of functioning as conscious souls, not only in the three worlds of instinctual and intellectual living, but in the world of spiritual being also, and yet with complete continuity of consciousness and with complete triple integration. Not all can pass into the higher grades, and this must be appreciated. The gauging of ability will be based upon an understanding of the ray types (the science of esoteric psychology), on a comprehension of the condition of the glandular and physiological equipment, upon certain specific tests, and upon the new form of astrology." [55]

Anti-Semitism

Bailey expressed hatred for Judaism in many of her books. [56]

In The Rays And The Initiations, Alice Bailey says, "Symbolically, the Jews represent (from the point of view of the Hierarchy) that from which all Masters of the Wisdom and Lords of Compassion emerge: materialism, cruelty, and a spiritual conservatism, so that today they live in Old Testament times and are under the domination of the separative, selfish, lower concrete

mind. But their opportunity will come again, and they may change all this when the fires of suffering at last succeed in purifying them and burning away their ancient crystallisation, thus liberating them to the extent that they can recognise their Messiah. Who will not, however, be the world Messiah. The Jews need humility more than any other nation. By humility they may learn something of value as well as a needed sense of proportion.”[57]

In a tactic that is common for today's religious liberals, Bailey criticized St. Paul and separated his teachings from Christ. Her “contribution,” as evident in two of her works, was to add a swipe at the Jews. In *The Rays and the Initiations*, Bailey said, “In the immediate past, the keynote of the Christian religion has been death, symbolised for us in the death of the Christ, and much distorted for us by St. Paul in his effort to blend the new religion which Christ gave us with the blood religion of the Jews.”[58] In a section of *The Externalisation of the Hierarchy* written in 1946,[59] Bailey reiterated: “the failure of Christianity can be traced to its Jewish background (emphasised by St. Paul), which made it full of propaganda instead of loving action, which taught the blood sacrifice instead of loving service, and which emphasised the existence of a wrathful God, needing to be placated by death, and which embodied the threats of the Old Testament Jehovah in the Christian teaching of hell fire.”[60] She added, “I have sought – with love and understanding – to point out the faults of the world religions, with their obsolete theologies and their lack of love, and to indicate the evils of Judaism. The present world faiths must return to their early simplicity, and orthodox Judaism, with its deep seated hate, must slowly disappear; all must be changed in preparation for the revelation which Christ will bring.”[61]

In *The Reappearance of The Christ*, Bailey said, “Christ came to bring to an end the Jewish dispensation which should have climaxed and passed away as a religion with the movement of the sun out of Aries into Pisces. He, therefore, presented Himself to them as their Messiah, manifesting through the Jewish race. In the rejection of Christ as the Messiah, the Jewish race has remained symbolically and practically in the sign of Aries, the Scapegoat;[62] they have to pass – again speaking symbolically – into the sign, Pisces, the Fishes, and recognize their Messiah when He comes again in the sign Aquarius. Otherwise they will repeat their ancient sin of non-response to the evolutionary process. They rejected that which was new and spiritual in

the desert; they did it again in Palestine two thousand years ago; will they do it again, as opportunity is offered to them? The difficulty with the Jew is that he remains satisfied with the religion of nearly five thousand years ago and shows as yet little desire to change.”[63]

In the January 1939 section of *The Externalisation of the Hierarchy*, [64] Bailey wrote, “The solution will come, as I said, when the races regard the Jewish problem as a humanitarian problem but also when the Jew does his share of understanding, love, and right action. This he does not yet do, speaking racially. He must let go of his own separative tendencies and of his deep sense of persecution. He will do this latter with great facility, when he grasps, as a race, the significance, the significance and inevitability of the Law of Karma, and from a close study of the Old Testament and of the acts and deeds there claimed by him as his racial acts and deeds (conquest, terrorism, and cruelty), realises that the law is working out and incidentally releasing him for a greater future. There must, at the same time, be a realisation by the Jew and Gentile of equal responsibility and equal liability for the present world difficulty.”[65] Bailey wrote this after the November 1938 Kristallnacht pogroms in Germany, and on the eve of the Shoah, the Nazi genocide.

At the same time, Bailey also gave a novel account of Jewish history – or, rather, pre-history: “those whom we now call the Jews ... are the descendants of that earlier group which was held in pralaya between the first and second solar systems, if you will remember that the third ray governed that system and also governs the Jewish race, if you bear in mind that that system was occupied with the divine aspects of matter only and with external conditions, and that the Jews were the highest product of that system, you can come to an understanding of the Jew, his separateness, his desire for racial purity and his interest in all that is commercial and tangible.”[66]

new and evolutionary presentation of truth to the people; its roots are in the past but it is not growing into the light; its vast financial resources enable it to menace the future enlightenment of mankind under the cloak of paternalism, and a colorful outer appearance which hides a crystallization and an intellectual stupidity which must inevitably spell its eventual doom, unless the faint stirrings of new life following the advent of Pope John XXIII can be nourished and developed.”[84]

Bailey despised the Russian Orthodox Church, as well. She praised the Bolsheviks for crushing the pre-1917 church and replacing it with a collaborationist, KGB-riddled structure: “The Greek Orthodox Church reached such a high stage of corruption, graft, greed and sexual evil that, temporarily and under the Russian Revolution, it was abolished. This was a wise, needed and right action. ... The refusal of the revolutionary party in Russia to recognize this corrupt church was wise and salutary ... The church in Russia has again received official recognition and faces a new opportunity. ... The challenge of its environment is great and it cannot be reactionary as can – and are – the churches in other parts of the world.”[85]

While Bailey condemns traditional Judaism and Christianity repeatedly in many of her books, she also aims a few shots at traditional Asian religions. “In the Oriental religions a disastrous negativity has prevailed; the truths given out have not sufficed to better the daily life of the believer or to anchor the truths creatively upon the physical plane. The effect of the Eastern doctrines is largely subjective and negative as to daily affairs. The negativity of the theological interpretations of the Buddhist and Hindu Scriptures have kept the people in a quiescent condition from which they are slowly beginning to emerge.”[86] She added, “There is no indication that the great Oriental religions are taking an active lead in producing a new and better world.”[87] She also said, “all the world Scriptures are now seen to be based on poor translations and no part of them – after thousands of years of translation – is as it originally was, if it ever existed as an original manuscript and was not in reality some man’s recollection of what was said.”[88] And so much for the Koran and all other religions’ sacred texts.

In the early 1970s, Foster Bailey, who had been Alice Bailey’s husband until her death in 1949, dismissed all the major religions with similar contempt. He said, “It is not reasonable that either Buddhism or Christianity, or any of the other old age organised religions, can transcend their perversions or that they have within themselves the qualities needed for world usefulness in the new Aquarian age. However, they still can have usefulness for the millions of human beings who are Atlantean in consciousness and who do not have the capacity to respond the new spiritual potencies of the Aquarian age.”[89]

The Coming New Religion

A New Religion would replace these outmoded beliefs. To establish the New Religion, Alice Bailey’s New Age Christ has three current tasks:

“Therefore, we have isolated (if I may use such a word) three activities to which the Christ is at this time dedicated:

1. The reorganisation of the world religions – if in any way possible – so that their out-of-date theologies, their narrow-minded emphasis and their ridiculous belief that they know what is in the Mind of God may be offset, in order that the churches may eventually be the recipients of spiritual inspiration.

2. The gradual dissolution – again, if in any way possible – of the orthodox Jewish faith, with

its obsolete teaching, its separative emphasis, its hatred of the Gentiles and its failure to recognize the Christ. In saying this I do not fail to recognize those Jews throughout the world who acknowledge the evils and are not orthodox in their thinking; they belong to the aristocracy of spiritual belief to which the Hierarchy itself belongs.

3. Preparation for a new revelation which will inaugurate the new era and set the note for the new world religion." [90]

The New Religion proposed by Bailey would be based on magic, spiritual elitism, and the manipulation of the people: "The new religion will be one of Invocation and Evocation, of bringing together great spiritual energies and then stepping them down for the benefiting and the stimulation of the masses. The work of the new religion will be the distribution of spiritual energy and the protecting of humanity from energies and forces which they are not, at the particular time, fitted to receive." [91] In the New Religion, "the science of invocation and evocation will take the place of what we now call prayer and worship," [92] because "as man progresses upon the Path he forgets worship; he loses all sense of fear, and adoration fails to engross his attention." [93] (By this standard, the seraphim, cherubim, and elders described in chapters 4 and 5 of the book of Revelation have not progressed far "upon the Path.")

There will be two levels of religious practice – one for the masses and one for the adepts of the New Age: "This new invocative work will be the keynote of the coming world religion and will fall into two parts. There will be the invocative work of the masses of the people, everywhere trained by the spiritually minded people of the world (working in the churches whenever possible under an enlightened clergy) to accept the fact of the approaching spiritual energies, focused through Christ and His spiritual Hierarchy, and trained also to voice their demand for light, liberation and understanding. There will also be the skilled work of invocation as practised by those who have trained their minds through right meditation, who know the potency of formulas, mantras and invocations and who work consciously." [94]

The New Religion will work closely with the United Nations: "Thus the expressed aims and efforts of the United Nations will be eventually brought to fruition and a new church of God, gathered out of all religions and spiritual groups, will unitedly bring to an end the great heresy of separateness." [95] This foreshadows Robert Muller's writings about the religious role of the UN.

In April/May of 1946, [96] Bailey wrote that all of us must change our religious beliefs, since the alternative is "a religious war which will make the past war [97] appear like child's play." [98] She said, "That the Jews should be rid of fear is of major importance; that they should know and recognise the Christ as the Messiah, and therefore find for themselves that the religion they follow is destructive of many of the finer values, is likewise of major importance; that orthodox Judaism, along with all the other faiths, should ... all move towards some loving synthesis and eliminate their mutual antagonisms and rivalries is equally urgent." [99] Bailey continued, "That the Vatican cease its political scheming, its exploitation of the masses and its emphasis on ignorance is as important; that the manifold divisions of the Protestant churches be bridged is imperative. If none of these things happen, humanity is headed towards a religious war which will make the past war appear like child's play; antagonisms and hatreds will embroil entire populations and the politicians of all the nations will take full advantage of the situation to precipitate a war which may well prove the end of humanity. There are no hatreds so great or so deep as those fostered by religion." [100] Bishop Swing's warning, "What is a bigger terrorist threat than religion in the world today? There is none," [101] echoes this statement by Bailey.

Bailey expected the New Religion, which she called the "Church Universal," to emerge by the close of the twentieth century – that is, just in time for the formation of the UN. She said, "Eventually, there will appear the Church Universal, and its definite outlines will appear towards the close of this century. In this connection, forget not the wise prophecy of H.P.B. [102] as

touching events at the close of this century.”[103] (Blavatsky had said, “In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that ... the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found.”[104])

Bailey added, “I write for the generation which will come into active thought expression at the end of this century: they will inaugurate the framework, structure and fabric of the New Age which will start with certain premises which today are the dream of the more exalted dreamers and which will develop the civilisation of the Aquarian Age.”[105] She said that “the problem before the Hierarchy” is to ensure that “the Plan can be rightly materialized and the close of this century and the beginning of the next see the purposes of God for the planet and for humanity assume right direction and proportion.”[106]

Bailey said, “The day is dawning when all religions will be regarded as emanating from one great spiritual source; all will be seen as unitedly providing the one root out of which the universal world religion will inevitably emerge.”[107] She added that “in the new world order, spirituality will supersede theology; living experience will take the place of theological acceptances. The spiritual realities will emerge with increasing clarity and the form aspect will recede into the background; dynamic, expressive truth will be the key-note of the new world religion. The living Christ will assume his rightful place in human consciousness and see the fruition of His plans, sacrifice, and service, but the hold of the ecclesiastical orders will weaken and disappear. Only those will remain as guides and leaders of the human spirit who speak from living experience, and who know no creedal barriers; they will recognise the onward march of revelation and the new emerging truths. These truths will be founded on the ancient realities but will be adapted to modern need and will manifest progressively the revelation of the divine nature and quality.”[108] Thus, liberal Protestants and modernist Catholics will have their dreams realized in the New Religion.

Bailey also said that mankind's adherence to the traditional religions is an accident of birth, and that old differences will be superseded by “One Humanity”: “World Unity will be a fact when the children of the world are taught that religious differences are largely a matter of birth; that if a man is born in Italy, the probability is that he will be a Roman Catholic; if he is born a Jew, he will follow the Jewish teaching; if born in Asia, he may be a Mohammedan, a Buddhist, or belong to one of the Hindu sects; if born in other countries, he may be a Protestant and so on. He will learn that religious differences are largely the result of man made quarrels over human interpretations of truth. Thus gradually, our quarrels and differences will be offset and the idea of the One Humanity will take their place.”[109]

Updating Freemasonry for the New Religion

Alice Bailey said, “one of the things that will eventuate – when the new universal religion has sway and the nature of esotericism is understood – will be the utilisation of the banded esoteric organisms, the Masonic organism and the Church organism as initiating centres. These three groups converge as their inner sanctuaries are approached. There is no dissociation between the One Universal Church, the sacred inner Lodge of all true Masons, and the innermost circles of the esoteric societies.”[110]

Alice Bailey also predicted that Masonry would be a path to power in the new world order: “The Masonic Movement when it can be divorced from politics and social ends and from its present paralysing condition of inertia, will meet the need of those who can, and should, wield power. It is the custodian of the law; it is the home of the Mysteries and the seat of initiation. It holds in its symbolism the ritual of Deity, and the way of salvation is pictorially preserved in its work. The methods of Deity are demonstrated in its Temples, and under the All-Seeing Eye the work

There is no one so cruel as a utopian who sees traditionalists standing in the way of the March of History. In Bailey's view, war and genocide were part of God's plan, a divine house-cleaning to remove obstacles to the return of "the Christ" and the coming of the New Age.

Alice Bailey began writing about a coming "selection" as early as March 1934.[131] She said, "Thus is the New Age dawning. ... Ever the race is to the strong, and always the many are called and the few chosen. This is the occult law. ... Lest this widespread upheaval and consequent disaster to so many should seem to you unfair, let me remind you that this one life is but a second of time in the larger and wider existence of the soul, and those who fail and are disrupted by the impact of the powerful forces now flooding our earth will nevertheless have their vibration 'stepped up' to better things along with the mass of those who achieve, even if their physical vehicles are destroyed in the process. The destruction of the body is not the worst disaster than can overcome a man." [132] When Bailey wrote this, the Nazis had just taken power; manmade famine and political purges were occurring in the Soviet Union; Japan had begun its war against China. Many, many "physical vehicles" were being destroyed.

Bailey's dismissal of people as "vehicles" foreshadows the beliefs of the Heaven's Gate suicide cult. They viewed human bodies as temporary "vehicles," to be discarded in order to reach the higher plane of existence.[133] When the Hale-Bopp comet appeared in 1997, the cultists expected to be picked up by aliens and taken into the next kingdom. Therefore, 39 members of this group committed suicide together in a California mansion in March of that year in order to make a "spiritual" ascent.[134]

In September 1939,[135] Bailey wrote in Externalisation of the Hierarchy about the "beneficent and needed" aspects of the beginning of World War II, which she saw as a necessary step towards creating "new forms in the religious, political, educational and economic life of the race." "Today we are watching the death of a civilisation or cycle of incarnation of humanity. In all fields of human expression, crystallisation and deterioration had set in. ... there is everywhere a cry for change and for those new forms in the religious, political, educational and economic life of the race which will allow of freer and better spiritual expression. Such a change is rapidly coming and is regarded by some as death – terrible and to be avoided if possible. It is indeed death but it is beneficent and needed." [136] She added, "Pain has always been the purifying agent, employed by the Lords of Destiny, to bring about liberation. The accumulated pain of the present war and the inherited pain of the earlier stage [begun in 1914] is bringing about a salutary and changing world consciousness. The Lord of Pain has descended from His throne and is treading the ways of earth today, bringing distress, agony and terror to those who cannot interpret His ends." [137]

Bailey said in June 1947[138] that World War II, "with all its unspeakable horrors, its cruelties, and its cataclysmic disasters – was but the broom of the Father of all, sweeping away obstructions in the path of His returning Son." [139] (These "obstructions" are people, not impersonal forces or institutions.) She added, "It would have been well-nigh impossible to prepare for the coming in the face of the pre-war conditions. Upon these facts the new group of world servers must today take their stand." [140]

In The Rays and the Initiations, Bailey gave credit to the "Hierarchy" of ascended spiritual masters for "Their decision, taken early in this century, which precipitated – in the centre which we call 'the race of men' – those potencies and stimulating energies which produced that major destructive agency, the world war (1914-1945)." [141] In April 1943,[142] Bailey said, "One of the purposes lying behind the present holocaust (World War II) has been the necessity for the

destruction of inadequate forms. ... Therefore the Law of destruction was permitted to work through humanity itself, and men are now destroying the forms through which many masses of men are functioning. This is both a good and a bad thing, viewed from the evolutionary angle" [143] ("Destroying the forms" does not mean shredding IRS paperwork; it is the Theosophist code phrase for killing.)

After the war, Bailey wrote in Education in the New Age that "the Custodians of God's Plan" viewed World War II as "in the nature of major surgical operation made in an effort to save the patient's life;" the operation had been "largely successful" in removing "a violent streptococic germ and infection" that had "menaced the life of humanity." [144] The operation "was made in order to prolong opportunity and save life, not to save the form. The operation was largely successful." [145] Nevertheless, she warned that the two World Wars would be only the beginning of sorrows: "The germ, to be sure, is not eradicated and makes its presence felt in infected areas in the body of humanity. Another surgical operation may be necessary, not in order to destroy and end the present civilisation, but in order to dissipate the infection and get rid of the fever." [146] She added, "The next stage of human evolution will emerge as a result of the purificatory action of the World War." [147]

Bailey's romance with mass death extended to nuclear weapons. Regarding the origins of the Bomb, Bailey said, "The atomic bomb emerged from a first ray Ashram, working in conjunction with a fifth ray group; from the long range point of view, its intent was and is purely beneficent." [148]

In an essay titled "The Release of Atomic Energy," written on August 9, 1945, Bailey hailed "the release of atomic energy ... this week, August 6, 1945, in connection with the bombing of Japan" as "the greatest spiritual event which has taken place since the fourth kingdom of nature, the

human kingdom, appeared." [149] She added: "You will now understand the meaning of the words used by so many of you in the second of the Great Invocations: The hour of service of the saving force has now arrived. This 'saving force' is the energy which science has released into the world for the destruction, first of all, of those who continue (if they do) to defy the Forces of Light working through the United Nations. Then – as time goes on – this liberated energy will usher in the new civilisation, the new and better world and the finer, more spiritual conditions."

[150] Bailey viewed the "first use of this energy" in "material destruction" (the atomic incineration of Hiroshima and Nagasaki) as "inevitable and desirable; old forms (obstructing the good) have had to be destroyed; the wrecking and disappearance of that which is bad and undesirable must ever precede the building of the good and desirable and the longed-for emergence of that which is new and better." [151] (It is an interesting coincidence that Bailey hated Christianity – and Nagasaki was the oldest Christian community in Japan. [152])

Perhaps Alice Bailey was channeling Dr. Strangelove on the Earth-plane. Her followers continue to do the same.

In 1990, Mary Bailey, the second wife of Foster Bailey, [153] published A Learning Experience, present-day reflections on the teachings of Alice Bailey. The book contained an essay, "Atomic Energy – Curse or Blessing?," written in response to the Chernobyl disaster. She reprinted most of Bailey's "Release of Atomic Energy" essay from 1945 – including all the material quoted above. And she defended Alice Bailey's position: "It seems inevitable that, at this stage in its planetary evolution, humanity should be more aware of the destruction of form resulting from the use of two atomic bombs than with the liberation of the soul within the form. But this liberation and new opportunity, to the spiritual Hierarchy, is the real consequence of the bombs and their only justification because here the evolution of rootraces (and subraces) is concerned, with far-reaching implications." [154]

The Coming Race

by Annie Besant

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[Page 1] I AM to speak to you this morning on what may seem to some of you rather a curious subject — the Coming Race. In reading history, certain points stand out clearly and distinctly, and then we see the connection between them. The history runs over a considerable period of time, the unimportant things disappear, and the important things stand out by the disappearance of the trivial. But when we are living in the world, we are constantly surrounded by the unimportant things; and the consequence of this is that we are not able as a rule to distinguish clearly between the things that matter and the things that do not matter in the larger sense of the term. Unless we have trained ourselves in historical knowledge and are in the habit of taking what is sometimes called a bird's-eye view, we are apt to confuse together the important and the unimportant. And so we are unable to see the things which in history stand out. It is very much the same in fact as the way in which you may look on a town from the top of a very high building, and from the very street in [Page 2] which you may be standing. In the street you would see the houses, the people, the vehicles, immediately around you. You have no idea of the town as a whole. If you go up to a high place, you look down over the town, and you see the relative importance of the various streets and buildings therein. Sometimes one can help the people of one's own day to distinguish the important from the unimportant by pointing out to them similar cases in history, where they at once recognise, in that bird's-eye view given by history, the things that have had much to do with human evolution, and the things that can have had only a comparatively inferior bearing thereon.

Now in the past, many races and sub-races have risen. Among us who are Theosophists we make careful distinctions and divisions in order that we may be able to understand the whole better. Just so the boy who is studying physiology has to learn a great many divisions in the human body that we do not usually trouble much about. He learns to know one form of tissue from another, he learns to know one kind of bone from another; a bone which a layman picks up and says, "a bone", he will call "a femur", "an ulna"; all these distinctions are necessary where knowledge is to be accurate. And so in studying these questions of human evolution we distinguish between big divisions and small; and we call the large division a Root Race, meaning by that a race which, like the root of a tree has many divisions that grow up from it. And then, as other divisions grow up one after another, we call them [Page 3] sub-races, smaller races, minor divisions of the main Root Race, and so go on into the families, nations, and so on.

Now with regard to greater divisions, the Root Races, we are now in the fifth; you may find all these, I may say, in the Purāṇas, if you take the trouble to read them. But the modern educated man, as we call him, that is the English-educated man, usually looks down on the Purāṇas; he sees them only as full of legends, follies, and superstitions not worth his while to bother about, and the non-English-educated man, who has only studied the Shāstras generally and the Purāṇas among them, does not realise strongly the meaning of many allegorical expressions. You want to bring English education and unite this with the Samskr̥t education under one head, and then you may have light thrown upon the meaning of

the allegories and the stories, and begin to realise that in the Purānas you have history and not fable. This is an interesting point. I only notice, in passing, for the benefit of the English-educated friend, that so far as antiquarian research has gone, historical research into the dynasties of the great Indian Kings, into the history of the great Indian States, you will find that Vincent Smith, an English historian of very considerable eminence in the study of Indian history, points out that so far as researches have gone into coins and inscriptions, they confirm the accuracy of the dynastic lists which are given in the Purānas. It is worth while to remember this, so that you may become a little more respectful, perhaps, to the [Page 4] Purānas, when they have that kind of stamp from an Englishman on them. There is a good deal of that nowadays. I am afraid that Indians did not find out the immense value of Rabindranath Tagore, until he had been to Europe, had been very much admired by the Europeans, and been presented with the Nobel Prize. People nowadays like these foreign stamps, before they appreciate their own great men. Dr. J. C. Bose was not much regarded here for a long time, and was kept teaching boys — there are a dozen other people who could have taught as well, and only one Jagadish Chandra — and until he was received in all the learned academies in Europe, he had many difficulties here. And now he is regarded as one of the greatest of Indian Scientists.

It is the same with the Purānas. They have been left out as mere superstition, but now that they are confirmed as historical in their list of Kings, as far as European antiquarian research has gone, you may look at them with more respect. Anyhow they are very useful to me this morning; for in the Purānas you have an outline of the great Race and the subdivisions of this Race, and you find that there are seven Root Races, that is seven Root Races altogether. There are also, I may add, seven sub-races to the Root Race. Now in these seven Root Races we have reached the fifth, and in the great Âryan Root we have up to now five sub-races. The Âryan Root stock itself came down from the North, and then from Central Asia, across the Himālayas, across Afghanistan and Baluchistan, across Kashmir, and even more to the east near [Page 5] Assam. They came down into the great plains of India, conquering the mighty civilisation that existed there, belonging to the Fourth Race, and took possession of the land. But before they left Central Asia, various branches had gone out. Counting the Root stock as one, then the second sub-race is that which went to Egypt, and built the civilisation along the shores of the Mediterranean. The third went up to Persia and built up the great Persian civilisation, the Persian Empire, so famous in later days. The fourth, the Keltic, went out and populated Greece, Italy, Spain, and France, and spread over Europe, giving birth to what we now call the Latin races, including the French, the Spanish and the Italian. The fifth also went towards Europe, but in a more northerly direction. It gave birth to the Teutons and Slavs, to those who now are Russians, Prussians, and so on. Hungarians are largely mixed with the Huns from China. The fifth spread along northern Europe. You have also among these the Saxon people; they went across to England partly, but only partly; the fourth, the Keltic, had gone to Ireland where they quarrelled with the remains of the fourth Root Race. Thus we have five sub-races, all of which are recognised by students. It is not Theosophy, merely, that says that. It is only ordinary knowledge of ethnology, and of the types of these sub-races. They are traced similarly by European ethnologists, and these researches conform with the occult history, which some of us prefer to follow. [Page 6]

Now in the Purānas you do not stop with the fifth: they go on to the sixth and the seventh. Just as in the great continents of the world, they do not stop with the present continent, the fifth, but they give names to the sixth continent and the seventh. You have there the occult side, but it suggests that which history has worked out. Every history is only the throwing down on the physical plane of all those great realities found upon the highest planes, which are the real causes of facts that you see as historical events down here; and that is one of the reasons why Hindûs, as a rule, have been said by European critics to be without what they call the historical sense. The historical sense concerns itself with dates, with physical

events, with the order of their happenings, and the relations between them. The Indian way of looking at history is rather that you see in it an unfolding of certain types, which are non-physical, and are thrown down materialised on the lower world; and the Indian is interested not in the date or the event, but in the unfolding of great type ideas, which he is endeavouring to trace through the historical veil. Consequently he cares little about the dates, little about the kings, little about battles; those to him are the mere froth, an unimportant part of the history, which tells the characteristic of the plan of evolution of thought; in the appearance of great philosophers, great dramatists and great teachers, as far as he can he does not trouble himself about each particular writer, but concerns himself with the school of their thought, and he puts together under the name of [Page 7] Shrî Shañkara those writings which are of the school of Shrî Shañkara, the thoughts which that name symbolises and covers; he cares little if a particular book was written by this disciple or another, in that century or another. They are of a particular type of thought, and that is what matters, revealing stages of the physical plane evolution. It is for this he studies history, and this does not suit the more concrete western ideas: That, however, is a digression, and is only to remind you that Indians are not quite as inferior as some of the western people think, because they have their own way of looking at things, a way exceedingly instructive, and really far more important in the evolution of mankind than the western system of following out names and dates.

Now with regard to these races and continents in the Purānas, we are able to look forward as well as to look back, just as in occult history; it is written more on the Indian plan than on the plan of the English, the German or the Frenchman. A continent is the home of a Root Race. When a new Root Race is to be born, a new continent rises up; parts of the old continent vanish by earthquakes, by floods, by whatever natural means happen to be the most convenient for the moment. The great fact is the destruction in one way or another. Whatever is most convenient, that is used. The fact of the great Root Race and the fact of the great continent on which it lives, these are the recurring facts in history. Then you have the subdivision going on in various countries, and spreading far and wide. [Page 8]

Now the third great continent, that of the third Root Race, that was destroyed, was Lemuria. It was land where now the Pacific Ocean is rolling; the bed of the Pacific is the old continent of Lemuria, and that fact has been recognised by European scientists. They admit that there was a land where the Pacific now is, and they call it by the same name; and Haeckel, the great German biologist, regards Lemuria as the cradle of the human race. He is quite right, for it was the first which was fully human. That was destroyed by earthquakes and fire; water rushed in to fill up the destruction, to fill the great holes made by the earthquakes; parts of it, however, are recognised as remaining; Australia is such a part, and New Zealand; such a part is Mauritius; such a part is the Easter Islands, also belonging to it. I need not go over the whole remains that are left, but the greater part is below the ocean. Now that is the site of the coming sixth great continent. Lemuria will rise, and where there is now the Pacific, there will be widespread land. And it is beginning. I am not talking fairy tales. At one of the important meetings of the British Association for the Advancement of Science, where all the wisest men gather together, chemists, arithmeticians, geographers, explorers, the cream as it were of precise knowledge gathered together to study and to discuss — you could not have a more respectable authority, and I fall back upon them for my new continent — they told us in the Geographical Section that the continent was rising, and they pointed to the fact that parts of the new [Page 9] continent are already above the level of the sea. They speak of an "earthquake ring" in the Pacific, and they point out that during the last few years thousands of volcanic outbursts have occurred, and some have thrown up islands above the surface of the ocean, and people travelling in ships, captains, were sometimes astonished to find solid land where a few years before there was only water. Now some of our friends, studying geography, say there is a danger that the human race may be destroyed by floods, caused by these upheavals. It seemed to make the people

nervous, to hear of a continent rising from under the water, and causing enormous tidal waves, submerging neighbouring continents. Theosophists, however, do not feel nervous. They know a continent takes a long time forming; it comes up bit by bit; doubtless it will cause some big tidal waves that will drown many people, but the human race is in no kind of danger. These things have happened before. It is only going to happen again. History in this sense repeats itself. And so the Theosophical Society students cannot be frightened while their geographical friends are showing these pictures of future terrors. They say: "It is only another continent; Lemuria will have to come up again, and something else will have to go down". That is true. In some thousands, or hundreds of thousands of years, America will disappear, and only a little piece of western America will remain as the eastern boundary of the new continent. But that is nothing to be alarmed about; it will be done gradually. Certainly [Page 10] there will be some destruction of human life, as there has been in the past. But after all you cannot kill the man, you can only kill his body, and if you kill his body he will get another and a better one. There is no reason to be troubled by the fact that many will have their bodies destroyed: anyhow, it is a long way off, and that is a consolation to many people.

Now the sixth continent is to be the future home, hundreds of thousands of years hence, for the great sixth Root Race. We shall all be there, and you will learn all about it by your own experience. For the present, however, "the coming race" is only a sub-race. As we use the word in the general sense of a "new type", let us look at what we really mean by the word Race. We mean a new human type, distinguishable from all other preceding types, partly by the shape of the head, partly by the setting of the eyes in the face, by the other features, especially the nose and the chin; then by the general type of the body, slender or square, as the case may be; but most of all by the nervous system, and the development of that system. That, although invisible to the eye, being within the body, is the most essential difference between successive Races. In addition to that we find the different type of man going with the different types of body; body is only an expression of the mind, and as the mind develops new faculties, the body must develop new organs for their expression. Why the nervous system shows so much difference is because it is most connected [Page 11] with the mind. By the nervous system, by the brain specially, the type of mind is marked out.

Now in order to make the theoretical description more clear, to visualise it for you, take one of yourselves and compare yourselves with the Japanese or the Chinese. You will see some very marked differences. You will notice that you are taller and slenderer than the Japanese; as a rule the Japanese is more square-faced and shorter; you will notice the difference in the shape of your heads; you will notice the great difference in the setting of the eyes. The eyes generally slope a little upwards, more markedly in the Chinaman than in the Japanese. The eyes are narrower, less widely opened, than in yourselves. You will mark the difference of the type of nose and chin. All these are racial differences. The Chinaman and the Japanese are fourth Race men, and belong to the race that preceded your own as the leading race in evolution. One race follows another. And the fourth Race that spread over the whole of Asia did not all perish in the destruction of Atlantis, and even to the present day the fourth Race is more numerous than the fifth, and the fifth dominates not by numbers but by ability. Just so the man controls the elephant, although the elephant is very much stronger and larger than the man, and a very clever animal to boot; but the man is cleverer.

If a Chinaman or a Japanese is wounded in battle, he has much more chance of recovery than one of the Aryan Race. The Red Indian, again, of America, who is also a fourth Race man, will bear a wound [Page 12] that would kill any one of you by shock, not by bleeding but by nervous shock, and he will recover

from a wound which would kill a fifth Race man. He can bear torture that none of you could bear without dying under it. He has not the same nervous system. It does not respond equally to the external stimulus, and whilst he feels pain, he does not feel it so acutely as to paralyse the brain; it does not kill as quickly; and that is one reason why, in the Russo-Japanese War, the death-rate from wounds was so extraordinarily low among the Japanese. I am not forgetting the skill of their surgeons; I am not forgetting their beautiful cleanliness, and the extreme care of their nursing. I know they brought to bear upon the wounded every resource of European science. But the other was the chief factor. Some people think that that makes the fourth Race better than the fifth Race, and prefer its constitution. Taking, then, these typical differences, you realise that the Root Race difference is extremely great, that of the sub-race less; the general type of yourselves is easily recognisable, and the Caucasians, for instance, are as pure an Aryan type as are the Kashmiris, who, by the way, are far more white than the southern European nations. If you put the Kashmiri beside an Italian or a Spaniard, you would say that the Italian or the Spaniard is the coloured man. It is only a question of climate. People want to make difference by colour; the real difference is in the Race and not in the colour. Colour is darker as you go southwards, and the woman as a rule is fairer than the man, [Page 13] merely because she does not go out so much into the sun. You will find Bengali women and Panjabi women as white as the English women, owing to the purda system that tends to keep the skin extremely fair. But it is a warmer white, not so pallid as the English.

What are the differences of the sub-race? There are minor differences, not major. The nervous system is very much the same. The minor difference is more in the type of the face. You would know the Greek face from your own face. The Greek type is a well-marked type. Instead of the nose being aquiline, for instance, as in the Indian Aryan, there is the tendency for it to run straight downwards from the forehead. If you look at the profile of a Greek bust, you will find that the forehead and the nose are in a straight line. In the Teutonic type, the nose is larger and clumsier, not so finely cut as in the Greek or in the Indian of pure blood. Then there are other facial differences you notice; the cheek-bones differ little in the sub-races; that is more marked in the Root Races. But you have a difference in general type; the Italian and the Frenchman are both smaller, more agile, slenderer in stature than the Teuton. He is a bigger man, stronger, and, if I may say so, more coarsely moulded. These are all differences of sub-races.

The sixth sub-race is "the coming race," and is now developing. Many children are being born of that type, of the new type, and they are being born especially, as H. P. B., told us [Page 14] long ago, in America and, as has been lately found out by ourselves, in Australia and in New Zealand. The new human type in America is easily recognisable. So far as I know, science has not yet recognised it in Australia or New Zealand. I noticed this in going to America in 1891. Because I had been told of it by H. P. B., I kept my eyes open and found a small number of men differing from others. The forehead was large, the eyes large and well set, face exceedingly well cut, and rather reminding one of the Greek type; the chin more square and strong, the mouth finely cut, rather a thin upper lip. When I went again some years later, I saw a great many more of these. Not very long ago, I do not remember the year, the chief ethnologist of America reported to the Ethnological Bureau at Washington that a new type of race was emerging in America. So strong it was, he said, that Jews who had intermarried with Americans showed a tendency to lose the Jewish type, which is one of the most persistent types in the world. In America the Jewish type is beginning to take on the marks of a new race.

Lately they have found a curious way of bringing out the characteristics of the type, by using what is called the composite photograph. I have not seen many of them here, but there is a very fine device in Europe: when anyone wants to find out the common features of a number of people who physically or

Watch the lists as they come out in the picture-papers, especially of Europe; you will find every week faces of almost boys, young fellows, 18, 19 and 20 — so many below 30 years of age. England has given up her children till now by voluntary offering, and not by force of conscription. They are seeing that the flower of the Nation is being destroyed, the best of the Nation are being killed, those who are noblest, most self-sacrificing, they are being swept away in this frightful War. What is England to do, the people cry, for the births of the coming generation, [Page 18] when the best and the noblest are taken away? We look at it from a different standpoint. We say that these answer the call of the Lord Vaivasvata Manu, who needs the noblest for the building of "the coming race". They do not die, when their bodies are struck away by shrapnel, by rifle, by high explosive. What matters the killing of the body? The man is set free, and by virtue of his sacrifice, by the fact that he has given up all the joys of his young manhood, all ambitions, everything that makes life joyous, all the young strength of manhood — by that tremendous sacrifice he has sprung forward in evolution, he has answered the call of the Manu, whether he knows it or not.

India has shared that in a different way. For although her men largely entered the army with no thought of this kind, although volunteering has been forbidden, yet young India is eager to go, and there is one thing in the Indian fighting, that is not present in the fighting of any one of the other Allied Nations. The King marked out the difference the other day, in that gracious way of his, when he was addressing the wounded Indian soldiers who had gone to see him on their recovery; the King-Emperor used a remarkable phrase. In speaking to them he said that they were fighting not for themselves, not for their own liberties, but for the liberties of other nations, and he hoped that larger liberties would come to them in their own land under his reign. It is a very remarkable statement, for he has seen with that sympathetic insight of his into the very heart of the Indian merit, that they are not fighting for [Page 19] themselves on the battle-fields of Europe, of Mesopotamia, of Africa; they are fighting for others. And there comes in the element of unselfishness which marks them out as a race in this War and that will bring the blessings of the Manu on this Nation; for those who die for others have a right to raise their Nation with themselves. And so one of the outcomes of the War will be wider liberty, and the coming back of those heroic souls to be the builders here of a greater and nobler civilisation.

But in this change there are two things to remember. The fifth sub-race is not going to perish. It will go on building its own civilisation in the fifth Root Race, by building an Empire mightier than the world has ever seen; and England and India must keep together, India must be united and linked with England. But she must win her freedom; she must be free within her own borders, a Self-Governing Nation within the one mighty Federation, for she has her work to do in the fifth Race, which has still to build and still to help. And while the new little sixth sub-race, "the coming race", is growing up in small groups — little cared for by the eyes of the world, for it is only looked upon as a curious change of types, and the world knows nothing of its future — while it is growing quietly and out of sight, the great fifth Race Empire will be completed, the guarantee of the peace of the whole world; and in the shelter of that peace, in the maintenance of which India will take part, there will be room for the growing of "the coming race", until it is numerous [Page 20] enough to impress itself on the civilisation of the world.

Moreover it will influence others. Co-operation will spread instead of competition, the feeling of brotherhood will spread instead of antagonism, internationalism will spread instead of opposition between Nations, the tendency towards international law will appear, as it had already begun to appear before the War. It will reappear more strongly afterwards. These are the things of the future, and the present state of things is thrown as it were backward on the civilisation that has not yet reached its zenith. Out of the

coming civilisation, which will be wholly of a brotherly and a co-operative type, "the coming race", which is slowly growing, will establish its features and thoughts in the mind of the world, before they take much form in outer semblances. All that tends to brotherhood and that tends to friendship between nations, all that helps forward the realisation of a common manhood, that will be the characteristic of "the coming race", and it is because of that, that in the Theosophical Society Universal Brotherhood is the only recognition that we ask for from our members. For we have been from the beginning a group of human beings scattered over all the civilised nations of the world, who held Brotherhood as our great bond of union, and as the type of the civilisation of tomorrow. That is the type of "the coming race". And so, partly unconsciously and partly consciously, this great spiritual movement that we call the Theosophical Society [Page 21] is spreading the ideals of "the coming race" all abroad, right through the civilised world. We are doing it some of us, consciously, because we know of the future that lies before us. Others cooperate for the sake of the beauty of the ideal, of the greater happiness that it will bring to our land; and this great War is only a part of the preparation, the destruction of the contrary ideal, which is that of oppression instead of freedom, of militarism instead of peace; and this War will go on until that ideal is destroyed, until man begins to realise that not the German superman of power without compassion is the evolution of "the coming race", but the ideal of that Superman who is typified in the Masters, in the Christs, in the Buddhas of humanity, that Superman in whom love and compassion, tenderness for the weak, protection of the helpless, have been more prominent than the mighty knowledge which is also theirs. For knowledge without love tends to create that type of superman that crushes, that tyrannises, that exploits the weak, and makes him the slave of the strong. But the coming Superman is of the type of the Masters: They are Masters of Compassion; not only Masters of Knowledge, but of love and knowledge together, which make Wisdom, and it is Wisdom which shall be the characteristic of "the Coming Race".

THEOSOPHY: ***KOSHER*** ***PSYOP***

